Volume I Number 3

THE CROZER QUARTERLY

JULY, 1924

ISSUED BY THE

Faculty of Crozer Theological Seminary

EDWARD B. POLLARD, *Managing Editor*

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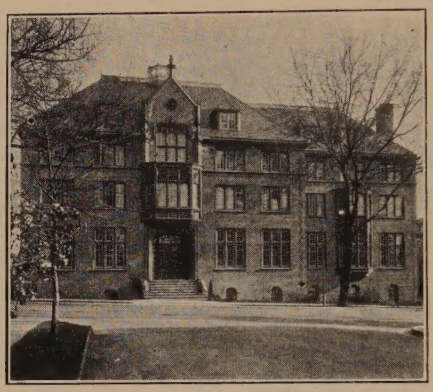

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THE CROZER QUARTERLY
CROZER THEOLOGICAL SEMINARY
CHESTER, PA.

PRINTED BY
THE JUDSON PRESS
PHILADELPHIA

The Crozer Quarterly

E. B. POLLARD, Managing Editor

Crozer Theological Seminary

CHESTER, PA.

JUL 1 1924 192

Dr.

To the CROZER QUARTERLY

For Subscription for year ending DEC 31 1924 $1.50

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Entered as second-class matter, December 21, 1923, at the post-office at Chester, Pa., under Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 21, 1923.

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Vol. I JULY, 1924 No. 3

THE SUPREMACY OF CHRIST IN HUMAN CULTURE

President WILLIAM LOUIS POTEAT
Wake Forest College, North Carolina

FRIENDS of education and of educational institutions have the responsibility of maintaining against foes and friends alike, the neighborly fellowship of the church and the school, the compatibility of religion and enlightenment. There must be preserved, at all hazards, the supremacy of Christ in education. It guarantees at once the perpetuity and progress of the present social order and the efficiency with which we push forward in our task of completing its redemption in Christ. There is essential harmony between the deepest devotion and the widest intelligence, between Christianity and culture.

An active movement, but lately projected and now impossible to ignore, tends to make the contrary impression. In so far as it succeeds, it is likely to impose on popular opinion the idea that religion and science cannot dwell in peace in the same mind. Such a practical result may not be sought, but it follows of necessity. If we learn the lessons from history, we shall not repeat a blunder against which the past is full of warnings; and shall not court the disaster which has invariably followed the blunder. It is a mistake to revive that old shib-

boleth "Religion or Science." The tragedy of the movement is that the young who are trained in our laboratories will find it difficult to keep their place in the Christian communion or unpromising to enter. Moreover, it is supplying welcome material to the enemies of Christianity, who are making full use of this false antithesis. Without intending it, some ardent ones are in reality producing no effect whatsoever on scientific opinion, but only scattering thorns in the path of the young Greeks of our day who would see Jesus. We are witnessing another case of conservatism putting in jeopardy the cause which it seeks to save. The spectacle is amazing and disheartening. Are the victories of intelligence after all insecure? And is it Christianity that contests them?

No. A little reflection will suffice to show that the alleged opposition is without foundation.

Any agency which proposes to shape and control a world which is not static but fluid and on the move, must itself have the inward wealth and the expansive vitality to maintain its connections and assert in effective ways its unimpaired authority. And there is no safer test of the vigor of either an organism or a social force than such a capacity of progressive adaptation to a changing environment. It is precisely here that we meet the historic problem in Christianity—at once its problem and its vindication. That standing alternative, adjustment or defeat, is unescapable by any living thing, king-crab or trilobite, club-moss or mammoth, man or institution, race, law, or religion. The fossils that sleep in the rocks and other museums of the world are witnesses. So also are those successes of adjustment, the survivors that constitute the varied life of today. In this last category belongs the religion of Jesus. It survives by virtue of that fund of life with which the Lord of life equipped it in its birth.

Of the several aspects which culture presents I am thinking here of it as a certain tolerance and breadth of sympathy which are the fruit of knowledge of men and things, as the

sum of the dominant interests, tastes, appreciations, the climate of sentiment and opinion, of a particular period in the progressive life of mankind. It is another word for horizon. This intellectual factor is the controlling factor in the changing environment of Christianity. It is the intellectual standpoint of the world which is progressive, the intellectual horizon which widens. Accordingly, the problem of adjustment arises mainly in the realm of intellect. The question is, Can Christianity make itself understood in this period or that? Can it make a winning appeal to this stage of culture or that? Is it at home in the contemporary world of intellect?

The pressure of this problem has been felt throughout Christian history. The fierce opposition which culminated in the death of Jesus descended to his disciples as an inheritance of struggle, first with their own countrymen, to whom their message was an impertinence, then with the pagans to whom their message was a mystery. The New Testament was born of this struggle and reflects it on every page. It is, for the most part, a defense of Christianity against contemporary misconceptions of the Hebrew and pagan world. In this sense Paul's great letters were apologetic. The four Gospels defended the Messiahship of Jesus. You will recall the formal apologists of the second and later centuries down to those of our own period, as William James, Fairbairn, Bruce, and others. The new faith early recognized itself as a new life for the individual and society, but also as a body of truth under obligation to make and maintain its place in the world of intellect.

The characteristic thing in all apologetic literature from the earliest sample to the latest is its adaptation and response to the existing intellectual situation. Whenever Christianity defends itself against attack or commends itself to the open mind, it is under the necessity of speaking the current language, of respecting the moral standard which it has itself erected, of welcoming and participating in the growing knowledge of

the world, with which it cannot but be in deepest harmony. From its first crisis precipitated by the conflict with Judaism down to the scientific revolution and the social movement of our own day, whenever it has confronted a new social order or a new body of teaching, the men whose names stand in the record of its triumphs are the men who have discovered its fundamental and timeless message, and uttered it on the level of the time's exigency in accommodation to the time's outlook. And surely, though sometimes slowly and painfully, the new social order takes the Christian name and standard, and the new body of truth passes into the Christian system, which has expanded to incorporate it.

But adjustment is not compromise. We cannot allow any compromise of the original precious possession to meet a local transient demand. The slightest surrenders would ultimately sum up a total loss, as certainly as if we gave it away by quarters or by halves. The adjustment contemplated here is an illustration of the Pauline policy of " all things to all men ": substance intact at all hazards, method and emphasis varied according to the situation. Christianity surrenders nothing when it disentangles itself from discarded conceptions in the field of science—nothing but impediments and discredit. It comes to see more clearly its proper content and field. Christianity surrenders nothing when it adjusts itself to the contemporary exigency in the unfolding of human history. It only presents a new aspect of its life and power. It makes no compromise either of its dignity or its integrity when, meeting its task on a new level in the advancing culture of the race, it employs the methods and language appropriate to that culture. It only demonstrates its inherent vitality by making itself at home in a new intellectual environment.

Accordingly, it appears that Christianity has grown with the world which it is commissioned to transform. It has kept pace with its task. Shall we say, then, that such a history of adaptive response shows Christianity to be progressive? Has

it made progress in the same sense that society is said to have made progress, or the science of astronomy or psychology?

Christian writers are sharply divided on this question. One group insists upon "the faith once for all delivered to the saints." The other group finds throughout all the Christian centuries oft-repeated verifications of the word of Jesus, "I have many things to say unto you, but ye cannot bear them now. When the Spirit of truth is come, he shall guide you into all the truth"—a progressive revelation, not a progressive apprehension of the original revelation. As is so often true when serious-minded students reach opposed conclusions, both groups are right and both groups wrong. The conclusions are not mutually exclusive. They do not affirm the same things, they do not deny the same things. An analysis of the content of Christianity will reduce the difficulty here. Christianity may be thought of as an organized force in human history, yielding the branch of knowledge which we call Christian ecclesiastics; or as a body of doctrines, yielding us Christian dogmatics: or as a code of conduct, yielding us Christian ethics; or as an inner vital experience, yielding us Christian biotics. Some of the elements of the aggregate which we call Christianity are manifestly original and incapable of addition or subtraction, are unprogressive and must remain so. Others are in their nature progressive and have made acquisitions in their passage through the centuries. When, therefore, Christianity is considered as embracing all these elements, viz., an original revelation of God in Christ, an absolute code of conduct, a system of thought, and an organized force taking effect in a historic movement, it presents to the student of the twentieth century a richer content than to the student of the tenth or the second century. The application of the teachings of Jesus in varied historic situations has thrown light back upon that teaching, and the wondrous things which we behold in his law multiply with the enlarging range of our vision. The primitive view of the world which marked the earlier

Christian speculation has been replaced by the nobler view of the new biology and the new psychology. And even this recent and more intelligent speculation has acquired a modesty and restraint appropriate to its true relation to the Christian experience, as being not the Christian experience, but a human effort to account for it in terms of intellect. For the soul's response to the love and Lordship of Christ is now seen to be one thing, and the account of that inscrutable experience attempted in Christian metaphysics is seen to be quite another thing. No theologian of any school whatsoever, no matter what may be his piety and learning, may pass judgment upon my experience of grace, or hector me with doubt if I chance to be unable to repeat his formularies after him. When I accept Christ as Saviour and Lord, I do not understand what has occurred in the deeps of my nature, and I do not have to understand it in the terms of any speculative system in order to be assured of its validity.

Christianity arose in the best culture of its time, and when not misinterpreted has been the nourishing mother of the best culture ever since. It is the arbiter and the judge of the culture of the modern Western world. Culture is not the arbiter and judge of essential Christianity. Even so. And yet, whether we like it or do not like it, culture will not endure to be flouted by ignorance however devout, or by injustice however sanctioned by the cause in whose interest it is invoked. Culture has a way of flouting in reprisal. That was a bitter word spoken by the Apostle of the Renaissance, " If you identify the new learning with heresy, you make orthodoxy synonymous with ignorance." The injustice of organized Christianity in the eighteenth century produced in the enlightened minds of the period a revolt so deep that well nigh every religious establishment in Europe was threatened with destruction, and orthodoxy became the badge of stupidity. Macaulay declares that it was as necessary to the character of an accomplished man that he should despise the religion of his country as that

he should know his letters. There should be no such injustice, and the discredit of it should be dissociated from the Christian name. Injustice, obscurantism, and asceticism have been deeply prejudicial to the progress of Christianity. They do not belong in the Christian tradition. Our Lord is the Lord of life, of the abundant life, and his moral and intellectual leadership of the world was never more manifest than it is today. And his Spirit is still going on before, guiding us into all the truth.

THE WILDERNESS CRISIS OF THE CHRIST

DANIEL G. STEVENS
Philadelphia, Pa.

Jesus had won his way through to vision and decision when, a man of thirty years, he came to the Jordan to John. But however far he had come, he had not come as far as it was necessary for him to go. He knew himself—in part; he was not full grown in understanding of himself. That there was something, even much, to be learned by him concerning himself, and to be stated to himself, is evident. A crisis in growth to self-understanding was upon him. His temptations, those that are peculiarly distinguished by this term, those massed experiences of inner trial following his baptism, marked for him a most important era of self-discovery and self-statement.

These temptations were natural and necessary, necessary because natural. They were not experiences into which he was thrust by something outside of himself, by a necessity, a will alien to himself. They came to pass naturally and of necessity because of what was going on within him. Some men came to John's baptism unprepared in thought and purpose to have part in his movement; the spirit and the life were lacking in them. Jesus brought character, not of ignorant, unthinking innocence, but of positive virtue, of virtue that intended a positiveness that would bring the kingdom of heaven. He had thought of his own relation to this kingdom, and he had reached a conclusion, as he plainly intimated to John, but it was a conclusion that could only be the point of departure into larger thought. He brought not a closed, but an inquiring mind, and he went away from John, not with a feeling of mental satisfaction but with the hunger of a determined truth-seeker; he must think the matter of himself and the kingdom of God through; the positive goodness of his nature would let him do no less.

Contact with John quickened this spirit of inquiry. There is a sense in which it may be said that the temptations followed upon the experiences at the baptism not just as a sequent in time but as an effect upon a cause. If John did not actually supply the idea that gave temptation its opening, he certainly helped much to make the situation acute for the Man he so highly respected and revered. Jesus had a knowledge of himself that might easily be dangerous. He was a good man. He knew it. He did not come professing it. John said it for him, and opened up the possibility of a temptation for him in saying it, a temptation to do less than his part as a man in the movement for the righteousness of the kingdom. Jesus' response, turning the proposal of John aside, was immediate. But the temptation had found definite shape, and while set aside in its first presentation, it was not ended, it was only begun. The interrogation persisted, gaining now an insidious subtlety: "If you are a good man, and you are, as you know, an extraordinarily good man, the good man of God, what is your part in this business of God's kingdom? You can claim privileges and immunities." But there was more than contact with the mind of John to stir Jesus. At his baptism he had a sublime spiritual experience. The result was inevitably an exaltation of feeling, and the wider opening of the door to temptation. John in one way, this experience in another, affirmed that he was a person of extraordinary character. He far surpassed the moral demands of John, he pleased Heaven. What will he think of himself? The greater the praise he receives from earth and Heaven, the more necessary does it become to think clearly concerning himself.

If then Jesus came to the Jordan with a mind of decision and of inquiry, he went away from John with a burden of sterner necessity for inquiry that must reach through to decisions of more enlightened wisdom. He must interpret himself to himself. "If thou be the Son of God, what wilt thou do in this emergency?" He had to learn and to declare for

himself, for the practical purposes of his own life among men, the law of his own nature. The phrasing of the law of his life must be tried out, not in the test-tube of quiet armchair thinking as if he dealt with a matter remote from his own immediate personal concern, but in the hot fires of experience which compelled him to take account of his whole being.

For the temptations of Jesus were real.

It has been easy to draw from the records inferences that resolve the scenes of crucial test into mere acts on a stage. With such vividness of dramatic presentation are the experiences of Jesus set forth under color of a struggle between two opposite characters that one may readily conclude that the affair for Jesus was a battle with something, with a person, outside of himself. The aftermath of the victory is projected back as the initial meaning, and theological interpretation sees not so much the Man in a tremendous crisis of his own life as the Champion of humanity defeating for us the great enemy of our souls. Without minimizing the aftermath, let us not permit ourselves to make small the primary meaning of the temptations. Without omitting to remark in the proper connection the social significance of the moral victories of Jesus, let us not be so blind to the history as to fail to see that this significance is a development, that the struggles and triumphs were of the Man himself, for the Man himself, first of all. Jesus was tempted as a man is tempted, and fought out his battle to save himself. However susceptible we may be to the effect of the intensely dramatic conception of a duel between two such opposite personalities as the Son of God and the devil, let us not fail to recognize that the power of the suggestions which Jesus put from him as unworthy, came from their rise in his own mind. The thought of the Man was not how he might defeat some external foe, it was to reach the right end of his own inner questioning. Whatever other issue hung on the decisions of those days, however big that other issue may have been as we may conceive it in comparison with the security or

the fall of an individual, the first tremendous issue was, Would Jesus keep his balance or go down?

It has been suggested that the temptations of Jesus arose from without, that the proposals were addressed to him by a personality other than his own. "He did not think of any of these things for himself. Another sought to impose upon him, or to insinuate into him, a way of thinking alien to his own innocent, righteous mind." Even if this were true, I do not see how the fact exalts the character of Jesus in any way, or relieves him of the odium of being tempted, if odium there be, or makes the temptation in any way less real. So far as the record is concerned, the first outspoken suggestion that Jesus, because of his personal superiority in the kingdom of God, might claim exemptions and immunities, came, as we have seen, from the lips of John Baptist. John made that suggestion in all nobleness of purpose. He had no idea of playing the part of tempter any more than the disciple Peter had on a later occasion when Jesus said to him, "Get thee behind me, Satan." Peter spoke out of love and reverence for the Master; so did John Baptist. But the suggestion, whether presented by the sincerely honest and reverential mind of John, or by some malicious spirit bent on corrupting and destroying Jesus, became a temptation only when something in Jesus answered to it, only when he so far accepted it as an idea for himself that he must wrestle with it to put it from him when he saw that it was evil. The temptation is no temptation unless the man unites with it to make it such. It does not appear that the suggestion of personal superiority came to Jesus for the first time when he heard John speak. It had been with him for a long time, certainly since his first visit to the temple when he had that remarkable mental quickening in contact with the famous schools and teachers of his people, and when the learned men with whom he talked evidently regarded him as at least a brilliant, promising mind. But whether he learned the thought of his superiority through suggestion from with-

out or whether it arose spontaneously within him is after all of minor moment. In any case that thought took shape in his mind because of his experiences and contacts in the course of the development of his consciousness and understanding of himself. And it appealed to him so strongly that it became a most dangerous temptation. The difference between himself and others had impressed him when a boy, and he had a boy's temptations in connection with it. But now he is a man, and his temptation gives a man's battle.

Jesus was *tempted,* tempted so seriously that the mastery of temptation hurt. He was in a prolonged agony of questioning. His majestic answers are not less majestic because they came as the result of hard thinking. The subtle proposals and the unmasking responses are emphasized in the record of these earlier temptations, not the Man's debate with himself, the balancing and proving of alternatives as in John's account of what Jesus said when the Greeks by act of Philip and Andrew were brought to have audience with the Master. The issue of his thinking, not what it cost to reach it, is perhaps more conspicuous in the story of these earlier experiences in contrast with the agony of Gethsemane. But the total impression of the recorded facts is not of some *tour de force* easily, quickly achieved. The Man needed time. The situation was intricate; it had to be attacked from several quarters successively before victory came, and the Man had the fine sense of mental and moral satisfaction which assured him that the position he had reached was reasonable. Jesus had to interpret himself to himself in several spheres of relationship.

I

The Gospel stories call attention first to his work of self-statement in the sphere of relationship of himself to himself.

He was a man with a man's body. He was hungry, very hungry. The law of a man's body is that without food the organism of bone and flesh and blood weakens and dies. How

does a man get food? By work. Jesus knew by long experience. He had been a workman, a carpenter. "In the sweat of thy face shalt thou eat bread," so ran in terms of legal enactment the natural law of a human being in the matter of food for the physical organism. But Jesus knew himself as more than a physical creature. "If thou be the Son of God——" Was this conception of himself something new? How far back did such a thought of himself in relation to his behavior go? To ask these questions is to wish again for the more abundant information that would enable some capable person to write a satisfactory psychology of the Man of Nazareth. It is at least clear that recognition of himself as the Son of God had a new bigness in Jesus' mind, a bigness that gave him trouble. He was tempted. That is, with the chart of life before him, there was question as to the lines he should draw in plotting the course he should follow, and he might make mistakes that would involve disaster. This man of thirty years had not yet found himself altogether. The desire to realize himself was keen within him. Desire to realize himself as a physical being was edged by the emergency of animal need which prompted, spurred, self to summon all possible powers to bring relief. Desire to realize that other something in him was no less keen. Brought into pronounced declaration of itself by the preaching of John, stirred to greater intensity by the experiences at the Jordan, now in its new-found strength it seemed to face an opportunity to prove itself by service to the body with which it was associated. "If thou be the Son of God, command these stones to become bread" for thyself to eat. Sharply conscious of the physical and of the spiritual, of the lower and of the higher in him, now in this hour when he is called upon by himself to act for himself, let Jesus say how himself is related to himself, let him read the law of his nature. Here is the emergency that insistently and effectively stirs humanity's energies to vigorous exercise, not muscular energies alone, but powers of thought, the very genius of

intellect, the very heart of humanity's interest in human concerns, so that love, generosity, paternal affection, brotherly kindness, command the treasures of knowledge and of skill to flow in answer to the cry of the hungry for bread. Surely the higher nature of Jesus may exercise itself to meet a most normal, most innocent need of the lower nature. Surely the primitive law of the necessity of work in order to eat may be lost now in the emergence of quick and easy power to transform the most mocking counterfeits of food into nourishing bread. "If thou be the Son of God" there must be some set of relationships within whereby the body will enjoy a marvelous freedom and abundance even in circumstances of desperate need and difficulty. Cannot the body claim the soul as its servant? May not the hunger of the physical nature rising in the supreme swell of its Everest of demand become an imperious behest to the spiritual nature that will be obeyed?

The question Jesus met was not something peculiar to himself, something unknown to the great mass of mankind. However different he was from us, he was also like us; and like us, not simply in being tempted, but in meeting our temptations. The question before Jesus was due not simply to the fact that he was Christ, the God-man, but to the fact that he was a man; and be sure to spell the word with the lower-case letter, for the word must spell out humanness. It was the question, old as the moral sense in man, new as today with its practical demand that we think and desire and speak and act ourselves out—the question of a man's supremacy in the kingdom of his own being. How shall that kingdom be ordered—from below up, or from above down?

We are not told by what course of thought Jesus came to his decision. The end, not the road, is indicated. He found himself; he read the law of his nature. He did but repeat Scripture: "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." What is this? No declaration of extraordinary power to get bread for him-

self without work. A humble confession of human dependence, rather. There is more also than affirmation of this Person's lofty recognition of his nature, that he is no mere stomach, no mere animal. The temptation itself implied this, built itself on this fact, that in Jesus was mind, soul, a spiritual being, a creature of God with a need higher than the need for bread. Jesus reads himself beyond this. In repeating the Scripture in reply to the temptation he affirms that his exalted nature does not and will not forget itself in the presence of desperate animal appetite and need. The very innocence of the appetite in the presence of which the declaration is made, serves to make the affirmation yet more impressive. The engaging whirlpool of the body's appetites and passions must not, will not, persuade or command yielding to its wish so that the Man will forget himself, the claims of his manhood, the requirements of that nature which links him to God.

What this meant we can see in the life of Jesus. He never abused his body. He was in no sense a flagellant, an ascetic. But his body was his servant, not he the servant of his body.

In passing, I cannot allow myself to omit to reemphasize the truth that Jesus was " tempted in all points like as we are." The hideously revolting proposals which temptation makes to some men never were made to the mind of the Man of Nazareth. But what are these temptations but other coarser phases of temptation that he knew? The body that aflame with desire cries out to the mind to use all possible intelligence, artfulness, and cunning to procure gratification of greed and lust is but a more open, developed manifestation of the meaning wrapped in the seemingly innocent call for bread by the body of flesh the Son of Man knew. He killed the evil in its germs; others let it grow to plant and flower and fruit.

Jesus did not invent his phrasing of the law of his being. He found it ready-made in the Old Testament. Am I using language that does not fit the case when I declare that he made the Old Testament saying his own, not for the reason

that it was in the Bible, the Jewish Bible, his Bible, and therefore inspired and infallibly correct, but for the reason that under most careful examination the saying would stand as the truth? The words with which he introduced the quotation, "It is written," might seem against me. Asked for his understanding of himself as God's Son, he turned to the authoritative document which defined the nature and conduct of the Man of God, and derived from it the word that should end controversy. But let us look farther.

II

The second temptation, like the first, asked that Jesus behave himself in his character as the Son of God, that is, be himself. Again his conduct must be self-interpretation, he must read once more the law of his nature. Again the question before him is of relationship, not as before of inner relationships, of himself to himself, but of relationship of himself to an inheritance. This time temptation rests itself, not on the power of physical appetite to control reasoning and to determine decision, but on a statement of that Bible from which Jesus had taken the first reading of the law of his being.

"If thou be the Son of God, cast thyself down" from the pinnacle of the temple. Did he actually stand on that height when tempted? So to conceive the situation adds to the vividness of our representation of the scene to ourselves and to others. Execution of the proposal would naturally take him to the spot. He did not need to be there, however, except in imagination, in order that the actual temptation might have vivid reality. Our imagination conjures up the crowd in the temple courts, and immediately our minds are busy with conjecture as to the possible effect of the proposed miracle upon this body of representatives of the people to whom Jesus was soon to make appeal as the Christ, the Son of God. They would surely be impressed favorably. But the temptation was not buttressed by consideration of what the crowd might pos-

sibly think and believe if the new prophet introduced himself to them with such signal manifestation of connection with superhuman powers. If Jesus did stand upon the pinnacle of the temple, his thought was not of the surroundings there, not of the people. The heart of the temptation is named: " It is written."

What he had said before in answer to temptation now becomes the center of temptation's life, the very mother earth from touch of which temptation, thrown, springs Antæus-like with renewed energy to fresh wrestling.

Ground of human advantage is plotted in that statement, " It is written." Of all the inventions man has sought out, which has most signalized and secured humanity's advance? Belittling none other, we attribute a superlative importance to the invention of writing. The age of history is brief in comparison with the ages whose records are set down more imperishably, perhaps, but less legibly, less intelligibly, for most of us, in fossils and in layered stone; but it is an age of relatively swift advance in some highly significant particulars. Writing made possible the sure preservation and transmission of what the generations learned. The generations that followed trod more surely and more rapidly. Literature marks out the trails of yesterday; it is a pathfinder for tomorrow's advance. By it the world's treasures of thought, investigation, discovery, are put into our hands, an inheritance of unmatched value.

But like every other form of inheritance, what is written is both an advantage and a danger. The good and the evil of the past is in its records. " The precious life-blood of master-spirits " is in books; and likewise blood in which mingle disease, folly, and madness. The authority of truth is in literature, and the allurement of error. No more dangerous plea can be made than " It is written."

The Man of Nazareth, a Jew, had in the Old Testament Scriptures an inheritance over which the centuries have

exclaimed in admiring wonder. The accumulated stock of wisdom as to righteousness, of men's struggling to learn and of the work of God's Spirit in leading them into knowledge of the truth, was in those records. The Man must find himself with reference to this inheritance. He had used the Scriptures ably, effectively, to his personal deliverance in an emergency of his soul. But now the Scripture itself creates the emergency: "It is written."

So it was "written." The power of the temptation was in no degree due to any careless, free, wilfully inaccurate quotation, but to faithful reproduction of the original. "He will give his angels charge concerning thee, and in their hands they will bear thee up lest thou dash thy foot against a stone." In the book where the revered, accepted readings of the laws of the world of God and man were given, there stood this statement of the security of the man who has made God his refuge, who takes as the sustenance of his life the very means Jesus had described, "every word that proceeds out of the mouth of God." According to this statement the Man of God has a miraculous secureness, a divinely insured safety such that the laws of the physical universe need cause him no concern; the laws of falling bodies, of flesh and bone, of stony pavement, of the shattering shock of the collision between a human body fallen from a great height and the pavement on which it is dashed, do not exist for him. If ever a man had reason in his being to identify himself as the kind of person for whom this liberal insurance of physical safety was written, Jesus was the man. "If thou be the Son of God"; Jesus knew he was. Then thus "it it written." Here is your inheritance. Enter into it.

Jesus was tempted. Into the details of the working of the temptation I am not able to go; for the brief narrative does not lift the curtain to permit us to look. Certainly the temptation was to regard the matter as settled, the proposal as legitimate, once an "It is written" could be quoted. Jesus was

asked to be a literalist in his interpretation of the Bible. Literalism sees in the recorded word the absolute end of doubt or questioning, it admits no inquiry as to the nature of the writing or the relativity of its propositions or requirements or permissions. Worship of the letter insists on the authority of the mere word, blinking the fact that the best body of wisdom is most scurvily treated if it be not intelligently interpreted, and the hands of salvation it extends to a man are transformed into hands of treachery and violence to dash him to ruin.

To save his soul Jesus became a critic of the Bible. No other word will convey the full burden of fact as to his interpretation of himself in relation to the book. He showed himself a critic in all the largeness of noble meaning the term may convey.

He would be no literalist, but a discriminating interpreter, courageous and clear-headed to question. To him "It is written" was not enough. He saw clearly that a man must use his mind here, or the enfranchising value of the great inheritance of truth and wisdom is lessened and lost, yea, the man turns what might have been his freedom into a shackle for himself and a club for his neighbor.

The early New England Puritans made the Bible—especially the Old Testament with which Jesus was dealing—the constitution of the theocracy they set up. In that Old Testament they found it written, "Thou shalt not suffer a witch to live." Therefore in that theocracy alleged witches were done to death. Those early Puritans repented of the deed, and we today do not take the Old Testament enactment as a living statute, not because we think less of the Bible, but because the mind of Christ has taught us to use our minds in rational interpretation of the Bible.

Jesus sifted the Scriptures as wheat, not only on this occasion, but in all his public life. Through the windows set open by the Gospel stories we are given to see this sifting process being carried on in tremendous hours of internal questioning

when the Son of God, suffering, being tempted, wrestled to gain and hold the true understanding of himself and his relationships, and in equally tremendous hours when, questioned by other men, he tried to have them see and accept the truth as his own clear thinking saw it and his own exalted personality presented it. His criticism of the Scriptures was not academic. The Man and the book were together in the laboratory of real life, and the acids and flames, the tensions and compressions that befell them were such as the Scriptures and the soul must encounter in the unsparing demand for the truth.

The answer of Jesus made no evasion of the point-blank question in his temptation: Was that quotation from the Bible the true reading of the law of his being as he was coming to know his being? It was not. He could not accept it. Scripture it was. It was found in a book which has proved itself a superlative aid in cultivation of the spiritual life. Its immediate setting was a psalm whose language has had potency to comfort and sustain many tried and trembling sons of men. None the less, Jesus did not accept it as the true statement of the law of his personality, such a statement as that he could fearlessly launch out upon it as a reasonable hypothesis which would be proved true upon trial. As the Son of God he must find elsewhere the proper statement of his nature.

He found it in the Bible. Not everything in the Bible answered to the fineness of his nature; not everything that might be named as among the finest things in the Bible harmonized with the fineness in him. But, discriminating, discerning, he found the word that mirrored him. "Thou shalt not tempt the Lord thy God," Thou shalt not put God to a test, or rather, in terms suggested by the pearl of parables Jesus himself later gave to men, Thou as the Son of God shalt not behave as a prodigal son. To be sure, this is not a scientific expression of the natural law of a person's being; it is the characteristic Old Testament statutory form of statement, a word as from an external source of authoritative requirement.

But positively put, here is the heart of the matter: The Son of God does the will of the Father; he is always loyally obedient; he does not demand the portion of goods that falls to his share, that he may go into some sphere of folly and act as if the restraints known in the home he has left were "old blue laws" of Puritanical enactment to be ignored by a young fellow of independent spirit. The law of the life of Jesus is the way of restraint and constraint into which the spirit of intelligent reverence and love conducts the person. Not the passion for privilege, but the sobering thought of duty was his guide.

Personal need led Jesus into appreciation of the Old Testament. He learned to know the height and depth, the length and breadth of its spiritual worth. That Bible fed his soul. No wonder it became the sourcebook from which he drew the texts of sermons he preached to others; for it was the armory whence he derived weapons of truth to fight his own battles in the greatest crises of his life, being careful like his ancestor David to select the equipment whose fitness he had first proved. He built the finest things of the Old Testament into his personality, he translated its best of thought into terms of his deeds, the nobleness of its spirit he rendered in his own being. If ever any person knew the good of the Old Testament to esteem it, applaud it, appraise it at its full man-making value, that person was Jesus. But all this was possible to him because he was truly critical in his approach to the book; otherwise the book that was his salvation must have been his destruction.

III

Self-discovery, self-statement, of Jesus was not yet complete. Jesus had affirmed the dominance of the moral and the spiritual in his being over against the imperious claim of the physical. He kept himself free from the headiness of spiritual pride also, from the intoxication of self-importance such that a prince, haughtily conscious of his heirship as the king's son, in overweening confidence claims immunity from

law and discipline, and so plunges himself into the very pit of disorder and misrule from which he might deliver others if he were willing to develop fitness for such work by submitting himself to proper authority. He had found himself in the realm of relationship between his spirit and his body, and also in the realm of relationship between himself and the Great Soul, the Great Mind, as expressed in his inheritance of written wisdom. Now comes the demand for self-interpretation in regard to his work.

Jesus saw the kingdoms of the world and the glory of them. From the height of advantage that history gave his vision swept backward and around. From the peak whereon powerful constructive imagination placed him he looked forward. A great thing was there to be done, an undertaking of proportions to beckon a royal personality and to command his ambition so that the eye of eager desire would hold the achievement in exultant seizure when as yet the first stroke of endeavor waited to be made; a thing needed with an urgency that pushed with the weight of a world's diseases and sorrows: To put order, soundness, wholeness there! Jesus burns to do this thing, to bring the world under his will. How shall he do it? To what path does the law of his being direct him? Other conquerors had won empire. He too could win. He knew it in himself. But how? Let him read the law of his being in view of the possibility of work and achievement: " All these will I give thee if thou wilt fall down and worship me."

Worship whom, what? Who was the " me "? Not for an instant do I believe that the devil, as some men are wont to conceive of the devil, stood in naked revelation of himself before Jesus and offered the kingdoms of the world in return for worship. That would have been the crudest and weakest thing possible in temptation—no temptation at all. But here is the story, the representation; what shall be done with it? This: Let us not fail to remember that the temptations of Jesus were real; also that the power of the temptations—of this last

one as well as of the first two—was due to the fact that they rose up in his own mind, they were part and parcel of his own questioning as to his relationship, his own inquiry into himself. Then let us remark that the Gospel description of this last great scene in the proving of Jesus is a dramatic, poetic summary of the facts; no wealth of detail, only a few swiftly drawn lines, eminently suggestive and interpretative. With a single stroke the idea, not of coarsely naked openness, but of masterful subtlety, is conveyed. "The serpent was more subtle than any other beast of the field." Temptation had not lost its most dangerous nature in the millenniums of man's acquaintance with it. Now in facing this particular seduction Jesus wrestled with the very spirit of cunning evil. The situation was hard, it involved discernment of something not so obvious in hatefulness. Here was his question: "In view of the great good thing such a man as I may do, would like to do, ought to do, may rightly be expected to do by man and by God, what is the law, the real nature of my being that is to show itself in my plans, my work, my relationships as a worker?" The agony of self-discovery is upon Jesus, self-discovery in view of the necessity of having a point of reckoning outside of himself. A human being must have some orientation. No matter what his own worthship, inevitably he worships. Millions may bow down to him; he too makes his prayer toward some Mecca or Jerusalem. The Man of Nazareth now orients himself in view of his possible work. What is the law of his nature as he reads it in this crisis: "All this thou mayest have if to thee true worthship is—what?"

But had he not settled this? "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God." "Thou shalt not tempt the Lord thy God." Those affirmations of himself have answered some questions, but not this. At the most, they have registered his allegiance to God. But how does he conceive of God? Other men have fasted, even unto death, because they put something spiritual above

consideration of the flesh. Other men have exalted the laws of Deity above their own ways, have proved themselves most humble recipients of what they thought was the will of Heaven. All this, however, only leads us on to the inquiry, What, to them, was God? So now, What was God to Jesus?

What were the conceptions that he reviewed and set aside? To answer this is not easy because we do not know all that went on in Jesus' mind. Elements of epic statement are in the Gospel form of the story, but the presentation, instead of being drawn out to epic length, is compressed into three or four lines. We hear the proposal, and we hear the reply. However quickly the reply came—and the legitimate inference from the whole situation seems to be that it did not come with the quickness even a slow reader might command in spelling out the few sentences—time elapsed before that response was shaped. It is no disparagement of Jesus to say that here he had to take time to think. For that reason he had gone into the wilderness, he must be alone to think through his problems for himself. But what now was the course of that thinking? No outline is given. Imagination and our powers of inference must serve us here.

"The kingdoms of the world," dominion—this temptation arose out of ambition. The Man wanted that the world should receive its word from him. Most natural it was, and is, to seek the royal highway, the direct, short, easy way to the consummation of the desire. Quick methods, swift results, that is the plan. Take the ruler, and upon the map draw a straight line from the point where desire pants to the throne where achievement is crowned. Let the cunning of intellect and the dynamite of power contrive and blast a passage through mountains and over gulfs. A man wearies of any other way, long, hard, slow. He is out of patience with himself, and with God, for following it. For God, the God whose character and whose way are progressively made known in the Bible, follows a long, slow path. If he is God, why does he not at once lay a hand

of overwhelming goodness upon the evils of earth and wipe them out in a moment? If he is love and power, why has he not long since spoken to the tempests of lust and greed and hate, and bidden them "Peace, be still!" that the children of men may be redeemed from sin and misery? Why is God so slow? It is the age-long problem that vexes not only the minds of theologians but the hearts of multitudes. It laid its trouble upon the Son of Man. "Tempted in all points like as we are," Jesus faced this temptation also. He intended good for men. Why could not that good be hurried? "If thou be the Son of God"—such had been his conception of himself that had given temptation a way of approach in the first two great phases of his mental self-discovery. That conception has not been set aside; it persists in strength, stronger because of his more exact reading and statement of himself. Here he is, a superior person, the superior person for whom the ages have been waiting. Now for a work fitting such superiority. Let the kingdoms of the world become his kingdom, not slowly, in some distant morrow of consummation of painfully protracted processes of acquirement, but at a stroke swiftly delivered and immediately effective.

What then will be the nature of this potent stroke? Jesus was the child of kings. He was brought up in the atmosphere of the traditions of conquerors. He lived in a land which had been a stage for the movements of makers of world empire—Egyptian, Babylonian, Assyrian, Macedonian, and Roman had trodden Palestine on their way to the scepter. He was no "man with the hoe" to live in such an atmosphere, beside such highways, with the field of his imagination dark and unpeopled and the heart of his desires unquickened. An element of peculiar force in that atmosphere was his own people's hope for the coming of the Messianic deliverer. He would fulfil that hope. He too would be a king. Already his eye seized world control. Already he would be taking his first step on the road, but restrained his foot while he thought what it

would mean if he moved by that path. How did he see himself? As an Alexander, a Cæsar, the world's foremost militarist, the most astute politician, diplomatist, statesman, playing the game of councils of state and the terrible game of war so that with phenomenal rapidity opposition fell crushed before him or, transformed, became humble acceptance of the master mind and hand? Not necessarily; at least, that was not the immediate form of the thing Jesus weighed in the balances of his judgment and found wanting.

This third temptation arose naturally in sequence to the second. Jesus had thought of casting himself down from the pinnacle of the temple because of a promise in the Bible which he might most naturally claim as peculiarly in force for him. What this act might mean for others was not then considered. Jesus was busy with the question of his own use of what "is written." Now, however, he turns to the other consideration: "What effect will this or that I may do have upon others? Those persons in the temple court, and the multitudes beyond whom these relatively few hundreds represent and typify, what will they think and believe as they see me do such a work of wonder as a successful leap from the temple pinnacle? I desire to have the kingdoms of the world. Does not this thought of my possible impression upon the people bring me to entrance upon an easy road?" The people need a leader, a master spirit, a master mind, a master hand. They depend upon the man who knows more than they. They desire a king. Ignorant, superstitious, impressionable, they may readily be headed by a leader who knows how to turn mob psychology to account. Other men of superior intellect and magnetic personality have traded on the weakness of the multitudes. Politicians have given the masses bread and circuses, thereby achieving popularity. Would-be leaders in religion, some of them bearing famous names, have won acceptance by show of spectacular marvels, empty of all moral significance, to be sure, but suggesting to the unthinking a direct connection with the Author

of the world's noblest wonders. Shall Jesus do the like of this? Shall he humor the clamorous popular demand, "Show us a sign?" He had it in his power to do it. He could show signs. He could gain attention, develop interest, spread his fame, gather to himself a growing multitude of hypnotized followers. Prospect of results, quick results, beckoned him to take that path. Why not take it? He intended good to the people. It would be dealing with them as they are, pursuing the way of least resistance toward the goal of benefit for men. It is what men want, it is adapted to their natures. They are slow to think, they do not want to think. Then give them what they seem ready for. Let the magnetic personality, the superior mind, by play upon passions and superstitions, by catering to popular desires, thrust himself into place as master and leader. Don't try to encourage them to think for themselves. Do not seek by manifestation of the truth to commend yourself to their conscience. That is slow work, too slow. Bring changes to pass quickly. Make yourself intellect and conscience for them. Despotism, this? Yes, but benevolent despotism.

And yet it is despotism. This so-called adaptation of appeal to the natures of men by taking advantage of their ignorance and superstition, their liking for signs and wonders rather than for faithful statement of the truth by their teacher and real thought on the truth by themselves, would mean laying the hand of violence and of betrayal upon the sacredness of personality.

It will now be seen that this third temptation gathers into itself the other two; in another phase, to be sure. In the kingdom of his own personality Jesus made the spirit supreme. For himself he determined that intelligent discernment should mark his use of the best that claims to be truth. Now what about his behavior toward others in regard to these matters? Is it to be bread and circuses, not the supremacy of the spirit for them? Shall they have only ignorant superstitious dealing

with the great inheritance of truth? Shall he, so far as he has anything to do with them—and he has thought to do much—throw the power of his personality into the business he may assume, of determining for them the best that he has determined for himself?

This third temptation shows the mind of Jesus active in interpreting Scripture. Whence came the suggestion as to the method of work he should use in seeking to win the people? Hateful as hell, Jesus presently characterized it; was it a specimen of coinage just issued from that mint of lies? Tagged by Jesus with the brief condemnation "Satan," must it be supposed some new invention of diabolical cunning brought forward from the lair of the devil? No. It was all in the Bible. That was the power of it. The magician's art, the politician's adroitness, the militarist's sword, all these have their place in that history, and to the use of each of them is affixed the seal of divine approval; at least so the text of the book declares. Not in every part; but certainly in other than inconspicuous, unimportant parts, in parts of such eminence, such consequence, that one must see them and take account of them. "It is written." "Thus saith the Lord." The mind of Jesus was finding its way among such facts, such statements in the book.

To look at such material for the interpretative mind one might see ground for that allegation which appears in the more extended form of this third proposition of temptation in Luke's Gospel (Luke names it as the second): "All this power will I give thee, and the glory of them; *for that is delivered unto me.*" It might seem indeed that the world was given to Satan; that the representation in the prologue of the Book of Job is literally true on a more tremendous scale—not one man only, but the whole world of men is given into the hands of Satan to use and misuse as he will—and that men are, as Satan sneeringly averred Job was, not seekers after righteousness, but mere wage-seekers with all the lowness and meanness

of nature that term may imply. Feed them, clothe them comfortably, and they will sit in your choir to sing psalms, if you like; but if luxuries fail, comforts cease, want approaches, if the wages of religiousness are paid on a declining scale, curses are voiced with a facile ease the psalm-singing never knew. The problem in the Old Testament wisdom book is now the problem of the new Seeker after wisdom, but with this change: no longer is the trouble of mind and heart that of a good man in interpreting his own life, his own soul, but the trouble of the superior Man in estimating the lives, the souls of others by no means so good as himself.

They are inferior in comparison with him. Vision and passion, intelligence and action cannot be expected from them beyond what they are. The temptation is to think, to believe, the worst of them, that to obtain results they must be fed up, fooled, or forced. And they are only hirelings or dupes.

So the temptation would lead to personal pride on the one hand, and to contempt for the people and to despair of them on the other hand; to accept the mass of ignorance, of poverty of thought, of perverted thinking, of brutalizing superstition, as the thing that not only is, but must be, as the will of God, a law of the world of human nature. Arrested development the condition may be, but now a settled condition of helplessness, hopelessness; the development cannot be resumed. Why waste time on the crowd? "Ephraim is joined to his idols; let him alone." There is no fineness of nature there to which to make appeal by fine things. Give them, then, according to their nature, the coarseness for which they cry. Give them signs and wonders that in superstitious regard for the doer they may recognize distance between themselves and his exaltation in power. Give them edicts, not education. Give them the lash, not love. Be not to them a teacher, reverential toward the truth, reverential of other minds as capable of knowing and embodying the truth, sacrificing self in loving endeavor to have the people learn the truth that will make them free; but be a

Czar whose ukase goes forth as a harness to beasts limited to the lowly tasks such creatures may be expected to perform. That is, in short, he a reactionary mind and spirit in the world, recognize that progress is not possible to the people, the world cannot be made better, the great achievement possible is to use your powers in the way to exalt yourself in your own proper height above this mass of stupidity and crass animality. So the temptation which began with the desire to save the world quickly works around to insinuating doubt that the world may be saved at all.

No wonder Jesus called the thing that fronted him "Satan." It was a slander on humanity, on himself, a repetition of the hideous libel on the souls of men the writer of Job had denounced. That writer had defended the goodness of the excellent. Jesus goes further; he speaks for the possible goodness of the common, the inferior. He hurled the idea of violating personality from him as a thing hateful as the devil. Superior he was, the very Son of God. But because personality in himself was sacred to him, it was to him sacred as it appeared in other men. They might not be wise to think of themselves as highly as they ought to think. But this to him was not his opportunity to take advantage of them; it was a reason why he should make his superiority their opportunity to gain a fitting view of themselves and to enter into their proper relations. Force and seduction in dealing with personalities were alike despicable to him. He would be no militarist; the politician's cunning and the magician's artfulness should have no place in his plans, even if the politician or magician were known as priest or prophet of religion. He would acknowledge and exalt the dignity and worth of men by his way of approach to them. He would believe them capable of responding to the best, appeal with his best to the best in them. They are more than stomachs, they are heads and hearts. Material things can move men; spiritual things also have leverage. Greed is potent; generosity is not weak. There is the

consideration of wages; there is also the wonder of self-sacrifice. Lust is imperious; but love never fails.

There had been a way of dealing with men according to their natures, the path of appeal to mind and heart by the slow processes of education and of acquaintanceship of person with person. The book Jesus had used in formulating his reply to the first temptation, the book he was asked to use in blundering fashion in the second temptation, the book that, misinterpreted, gave a kind of basis for the reasoning he was tempted to adopt in his third trial—that book, used aright, outlined the royal road to what this superior Man of ambition desired to reach. The Old Testament is peculiarly the story of a great Teacher's labors in the education of his people, of a great Friend's approaches to men whom he would make his friends. A labor, a travel, a travail, of many centuries, so the Old Testament disclosed it all to be. And yet the world was what Jesus found it! Surely something heroic must be done to set forward the work of saving the world if the world is to be saved at all! Jesus was ready for the heroism. What was it? To follow the same king's highway.

The way of reverence for personality, of recognition that the mind, even of the ignorant and superstitious, is made for the truth, that the heart, even of the prejudiced and the corrupt, is made for sincere alliance with high and holy affection; the way of the teacher and friend, of self-sacrificing patience, of the love that suffers long and is kind, of the grace that becomes more gracious in its unremitting toil—such was the road in which Jesus set his feet by his third great decision. He had his bearings. He turned his back on "Satan," on the great slander of humanity in others, in himself; he faced God with the whole answer of his being a settled belief in man that it is worth while to do high, hard, generous, gracious service for them, belief in God who has inspired all such confidence and labor, belief in himself that anything short of such faith was unworthy of him. He was oriented now, adoring God, the

God who believes in men, loves men, serves to save men. And as in all the other phases of the tremendous, searching experience through which he had passed, he found the statement of the position he took, the statement of his findings as to the natural law of his being, in the old formulation of truth which tradition made accessible to him: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

THE HISTORIC STRUGGLE FOR SEPARATION OF CHURCH AND STATE[1]

The Late Professor WILLIAM HETH WHITSITT
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A CRUDE beginning was made in this enterprise by the Anabaptists. Their ideal and endeavor was separation of the church from the world. The fundamental principle of their system was that the Christ's kingdom is not of this world, and that the visible church as established among themselves was Christ's kingdom. In defense of that principle they bore much persecution; such horrors as have rarely been enacted, even in the name of religion.

In fulfilment of their ideal they conceived of their church as a body of true believers, without spot or wrinkle or any such thing. To maintain that conception the ban was daily employed for the purpose of casting out unfaithful members and maintaining a perfect standard of piety.

In this kingdom of Christ that was not of this world, holy scripture of the New Testament represented that no kings or princes or magistrates of any degree could be found. Therefore the officers of this kingdom could not be officers of any earthly kingdom. And if by any chance a member of this kingdom should rise to the station of magistrate of an earthly kingdom they held that he must needs be incontinently expelled from his place and privileges in the church. No other Christians in the world would be likely to honor the king with higher reverence than the Anabaptists, but they could not find in the holy book that he was entitled to any standing and authority in the kingdom that is not of this world.

It did not seem proper that members of a kingdom that is not of this world, should be enlisted in any of the armies of

[1] A hitherto unpublished manuscript—among the last prepared by Professor Whitsitt.

this world, and employ their energies to destroy the lives and homes of their fellow men. They therefore called themselves the harmless, defenseless Christians. The practises and horrors of war were both alike opposed to the principles and precepts of our blessed Saviour.

Courts of justice were the organs of temporal kingdoms, but they seemed to have no place in a kingdom that is not of this world. Consequently the Anabaptist could not see his way to appeal to them for the adjustment of controversies, or to take oaths that they required. In fact, their King had commanded them in express terms, "Swear not at all," and they felt that they should obey God rather than men.

The position of the Anabaptists that the church should be entirely separate from the world was an extreme position; an ideal that could not possibly be realized. The home of multitudes of these unworldly dreamers lay within the territories of the noble Prince William of Nassau. He seems to have respected them, sympathized with them, and studied them closely. He was in the best sense of the term a man of the world; a thorough master of affairs. To his practised observation the ideal of the Anabaptists seemed to be unserviceable anywhere in this wicked world. Nevertheless he was glad to bestow upon them his protection and favor. They needed a defender, if any ever did. Men who were separated from the world in their sense, were liable momentarily to be crushed by the hostile forces of the world.

Separation from the world being so manifestly impracticable, William with his masterful genius for statesmanship and guidance, fell upon another plan, to wit, separation of the Church from the State. That was a noble conception indeed. It was the finest invention in the science of government since the proclamation of the King's Peace. It was worthy of his transcendent intellect and enlightened temper. Those two discoveries were among the best glories of the sixteenth century, or of any other century. It is claimed that one

hundred thousand martyrs were put to death in Holland alone during the Reformation conflicts.[2] This may have been an exaggerated estimate, but there can be no question that many thousands of lives were destroyed. William the Silent took note of the tremendous slaughter, and revolved in his mind an expedient to stop the flow of blood. A statesman worthy to stand at the side of our Washington, he seems to have felt instinctively that the scheme of the Anabaptists was not feasible, and instead of the project of a separation of the Church from the world he proposed the more practical arrangement of a separation of the State from the Church. Here was a rare conception by one of the greatest geniuses in the art of government.

The great prince and leader introduced this new invention first into the Pacification of Ghent that was enacted on November 8, 1576, but as it shortly proved ineffective there, he brought it forward again in January, 1579, in the Union of Utrecht. Here its operation was more satisfactory. It applied to only seven provinces in that case, but it availed to induce the Lutherans, Reformed, and Mennonites who inhabited them to keep the peace and work heartily together for the advantage and glory of Holland. The Union of Utrecht stood the shocks of a thirty years' war with Spain, and many other shocks besides. It shortly made Holland the foremost nation of the earth, and she retained that distinction in the face of all comers, for a hundred years.

The House of Orange was wise enough to appreciate and cherish this invention of William the First. In the course of time one of his descendants was invited to occupy the throne of England, and he carried it with him to his new home. The separation of the State from the Church was expressed in

[2] "Tracts on Liberty of Conscience," p. 77, Hanserd Knollys Society. Reformers themselves, unfortunately, had their share in religious persecutions. An unknown Anabaptist came to John Knox's lodging in London with a book charging the Reformers with being "persecutors on whom the blood of Servetus crieth with vengeance." "Can the sheep persecute the wolf? Doth Cain kill Abel? Doth David, though he might, kill Saul? Shortly—doth he which is born of the Spirit kill him which is born of the flesh?" To these "blasphemous cavillations" Knox made reply, defending the action against Servetus. See Burgess, "Smith the Se-Baptist, etc.," p. 293.—*Editor.*

large measure, when William and Mary ascended the throne, and was inaugurated in the famous Act of Toleration, adopted by Parliament in the year 1689. There were many enemies and adversaries, as in Holland a hundred years before, but they were not strong enough to overthrow the enlightened policy of toleration. England became for more than two hundred years the island of the blessed. Her glory has prevailed since that auspicious date, the power and dignity of England have been known in almost every quarter of the earth.

When Robert Browne took refuge in Zealand in the year 1581, the air was full of this splendid invention of the Prince of Orange. The Union of Utrecht was only two years old, and all men were discussing the wonderful foundation upon which it had been laid. Browne showed himself to be a wise and great man by the hospitality that he displayed toward the new and strange idea. Perhaps there was not then another Englishman [3] in the world that was capable of such a feat. He sat down in the year 1582 and wrote " A Treatise of Reformation without Tarying for Anie," that advocated the separation of the State from the Church and covered his memory with glory. This fine invention was not original with him; but he possessed a mind that appreciated the value of it as soon as he looked upon it.

When his treatise was carried to England the " Queenes most excellent Majestie " rendered him great assistance and advertisement by sending forth a wrathful proclamation against the work and the author of it and every one of his abettors.

It was twenty-seven years before another word was said in print in favor of the doctrine of the separation of the State from the Church, and it was not uttered then by Shakespeare, or by any literary or scientific paragon of England or Holland. In the year 1609 the truce was proclaimed, and the war of

[3] Sir Thomas More, in " Utopia " (1516), had beautifully glimpsed religious toleration, but becoming afterwards a mouth-piece and apologist of persecution, his ideals failed of influence, and he himself, by the irony of fate, became a victim of religious hate.—*Editor.*

thirty years between Spain and Holland was at an end. It had not been safe for any Dutchman hitherto, to commit himself in print upon the subject that was uppermost in the minds of dwellers in the Netherlands. Nobody could predict how the conflict might be in the end decided; but in that famous year of the truce a Mennonite scholar, Pieter Jansz Twisck, appeared with a work of much volume, that must have been a great while previously in preparation. It was entitled "Religious Freedom, A Short Description in the Form of a Chronicle of the Freedom of Religion against Oppression of the Conscience, Drawn from Many, indeed More than a Thousand Books from the Time of Christ Down to the year 1609." [4]

From the Jessey MS, a Congregational document that for generations was hidden from view among the Baptists, it has recently been demonstrated that young Henry Jacob, who was then abiding in Holland, sent forth in the same year an anonymous writing, under the title of "An Humble Supplication for Toleration," which Mr. Hanbury has proclaimed as "the boast and glory of our denomination as Independents." [5] But it was long after the performance of Robert Browne, and may have been drawn from the amazing success of the Union of Utrecht, and from the disquisitions of Pieter Jansz Twisck, rather than from original and underived movements of an elevated and powerful mind. There are divers things to be said against the memory of Robert Browne, and they have been frankly spoken from time to time by people who were not worthy to stoop down and unloose the latchet of his shoes. But his name appears to possess an indestructible quality: it will likely endure for ages after some of his enemies and detractors shall be forgotten in their graves.

Henry Jacob ventured to address his "Humble Supplication for Toleration and Liberty" "to the Right High and Mighty Prince James, by the Grace of God, King of Great

[4] Schyn, *Geschiedenis der Mennoniten*, Amsterdam, 1764, 2, 519.

[5] "Historical Memorials," 1, 224.

Britaine, France and Ireland, Defender of the Faith, &c." The temper of the times had altered much since that day in 1582 when the "Queenes most excellent Majestie" had sent forth her rash proclamation against Robert Browne.

Men had meanwhile begun to be less afraid of the majesty of sovereigns, and the next writer who appeared in this controversy, made bold to proceed a step farther, by addressing his performance to "King James and the High Court of Parliament." The first edition of his work has not yet been recovered; we have access to none but the second edition, that was issued under the auspices of one H. B. (apparently Henry Burton), in the year 1646, at London. The title of the new edition is as follows: "Religion's Peace: or a Plea for Liberty of Conscience. Long since presented to King James, and the High Court of Parliament then sitting, by Leonard Busher,[6] citizen of London, and Printed in the yeare 1614. Wherein is contained certain Reasons against Persecution for Religion, etc. London 1646."

John Smyth, who died in the year 1612, appears to enjoy the distinction of being the first to express the demand for a separation of the State from the Church in a public Confession of Faith. This demand was uttered in "A Confession of Faith of Certain English People, Living at Amsterdam." Proposition 84 in that Confession declares

> That the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force and compel men to this or that form of religion, or doctrine: to leave Christian religion free to every man's conscience, and to handle only civil transgressions (Rom. xiii), injuries and wrongs of man against man, in murder, adultery, theft, etc., for Christ only is the king and lawgiver of the church, and conscience (James iv : 12).

Thomas Helwys, the English Anabaptist, was a man of worship and a good family. He was uncle to Sir Jervase

[6] Masson in his "Life of Milton" declares that Busher's treatise "is certainly the earliest known publication in whch full liberty of conscience is openly advocated." This is shown to be a mistake.—*Editor.*

Helwys, Lieutenant of the Tower of London.[7] He seems to have spent his money freely in helping the poor of the Separation that went with him out of England to Amsterdam, and Mr. Smyth in one passage speaks of this Separation as "his company."[8] Robinson says that Smyth rebaptized Helwys first after himself at Amsterdam. Perhaps it was on that account that Dexter designates him as the "copastor of Smyth."[9]

In the year 1612 Helwys made an assault upon John Robinson in a work entitled "A Short Declaration of the Mistery of Iniquity." After waiting two years Robinson replied to him in a work of much learning and power, bearing the title "Of Religious Communion Private, & Publique. With the silencing of the clamours raysed by Mr. Thomas Helvvisse." To this Helwys made a reply under the title,

> Objections Answered by way of Dialogue, wherein is proved
>
> By the Law of God:
> By the Law of the our Land:
> And by His Majesties many testimonies,
>
> That no man ought to be persecuted for his religion, so he testifies his allegiance by the Oath, appointed by Law.
> Printed 1615.

It is an able and elevated performance, but in its closing sentence the author seems not to be quite content with it as a rejoinder to Mr. Robinson. He says:[10]

> Thus have we in this dialogue, according to our poor ability, answered such objections, as, hitherto in our poor and unworthy testimony, have been objected against any of us concerning persecution for religion: as also with good consciences pointed at the principal things of Mr. Robinsons late book till further time.

[7] "Dictionary of National Biography," Art. "Helwys, Thomas."
[8] Last Book of John Smyth, as found in Barclay's "Inner Life."
[9] "Congregationalism," p. 320.
[10] Hanserd Knollys Society, "Tracts on Liberty of Conscience," London, 1846, p. 180.

It was published without place and name, the Epistle at the beginning being subscribed, " By Christs unworthy Witnesses, His Majesty's faithful Subjects: Commonly (but most falsely) called Anabaptists." The Dictionary of National Biography attributes the authorship to Mr. Helwys without giving any reasons, and adds without proof that he died in the year 1616. Thus it appears that that " further time " never came to him. Perhaps he was under the hand of disease when the " Dialogue " was being written and printed. It has been suggested [11] that the book was printed in Holland. It seems, however, to have been written in England, and is the first work in favor of religious freedom composed on English soil.

John Murton, who succeeded Helwys in the pastoral office, was apparently not content with the work that had been done by Helwys. Accordingly in the year 1620 he seems to have published " An Humble Supplication to the King's Majesty against persecution of any of the king's subjects for differences in religion." [12] It is composed in ten chapters with a Prefatory Epistle, and shows greater order than was possible to Thomas Helwys in the method by dialogue that he had employed. The subscription is placed at the end of the treatise, and is somewhat more elaborate than that used by Mr. Helwys: " Calling the all-seeing God to witness, that we are your majesty's loyal subjects, not for fear only, but for conscience sake, unjustly called Ana-baptists."

In the Prefatory Epistle this " Humble Supplication " was directed to " King James of England, Prince Charles of Wales, and to all the right honorable Nobility, Judges, and to all other the right worshipful Gentry." Murton also felt the weight of the controversy with John Robinson, and he relieved his mind by a treatise for his more especial benefit. It was

[11] Hanserd Knollys Society, " Tracts on Liberty of Conscience," p. 93.

[12] The pathetic situation in which these Anabaptists found themselves is partly disclosed in these words of Murton: " Our miseries are long and lingering imprisonments for many years in divers counties of England, in which many have died and left behind them widows, and many small children: taking away our goods and others the like, of which we can make good probation; not for any disloyalty to your majesty, nor hurt to any mortal man, our adversaries themselves being judges; but only because we dare not assent unto and practise in the worship of God such things as we have not faith in, because it is a sin against the Most High.—*Editor.*

entitled " A Description of what God hath predestinated concerning Man. In his Creation, Transgression, & Regeneration. As also an Answere to Iohn Robinson, touching Baptisme," and was published in the same year as the " Humble Supplication." To this John Robinson made a reply in the year 1624, entitled " A Defence of the Doctrine Propovnded by the Synode at Dort: Against Iohn Mvrton and his Associates, in a Treatise instituled: A description, etc. With the refvtation of their Answere to a Writing touching Baptism."

In the year 1662 these two works of Helwys and Murton were published under the common title, " Persecution for Religion Judgd and Condemnd." By that arrangement a degree of confusion was introduced. Some have conceived that this common title belonged exclusively to the " Dialogue " of Mr. Helwys, and that it did not likewise embrace the " Humble Supplication " of Mr. Murton.

Attention is solicited to the following statement:

> A list of names and dates of persons baptized follows, which we omit, as adding nothing of interest to the narrative; but the close of the list presents us with the name of Jane Murton, the wife, we have little doubt, of the John Murton whose name occurs in the letter of Helwys.

We give this record: " ' September 26th, 1630, Janneker (Jane) Murton.' " [13] Apparently the wife of Murton at his decease had returned to Amsterdam to live and die with her relatives in the Mennonite Church there. This entry would seem to suggest that the death of John Murton took place in the year 1630 at his home in London.

The last treatise that it seems worth while to mention in this series was written by Roger Williams, and was entitled " The Bloudy Tenent of Persecution [14] for Cause of Con-

[13] Evans, " Early English Baptists," London, 1862, vol. I, 222.

[14] Roger Williams seems to have been deeply influenced by Murton's " Humble Supplication " of 1620, for in his " Bloudy Tenent," p. 36, he writes concerning Murton and his arguments against persecution: " Being committed by some then in power close prisoner in Newgate for the witness of some truths of Jesus, and having not use of pen and ink, wrote these arguments in milk in sheets of paper brought to him by the woman his keeper from a friend in London as the stopple of his milk-bottle. In such paper, written with milk nothing will appear, but the way of reading it by fire being known to this friend who received the papers, he transcribed and kept together the papers."—*Editor.*

science discussed. London 1644." It is a noble work and places its author among the highest class of Americans. Mr. Williams was one of the chiefest ornaments of our country.

The earliest testimony by any Baptist [15] in favor of the separation of the State from the Church was that found in the Confession of Faith of seven congregations, or churches of Christ in London, that was issued in the month of October, 1644. It appears in Articles 48 and 49 of this document. The sentiments there expressed were strictly up to date, and every way worthy of the people who uttered them. The Confession of Faith was issued in the same year and in the same city where the "Bloudy Tenent" of Roger Williams was burned because it was so determined in its opposition to persecution.[16]

In *The Review and Expositor* for April, 1909, edited by the Faculty of the Southern Baptist Theological Seminary, Louisville, Ky., Doctor Whitley, of Preston, England, says (p. 284):

> If we bewail the sufferings of the Baptists between 1664 and 1688, let us not forget that the Baptists had helped hold down the Royalists at the point of the sword, had forbidden their Episcopal worship, had taken State pay and public money in many places, had fined and imprisoned the Episcopalians year after year. Retaliation was natural.

Every wise Baptist deplores those grave excesses. They are our shame and sorrow. But the Act of Toleration which King William brought over from Holland was devoutly welcomed by most of our people in England. Throughout the entire period of the Stuart dynasty the strength and beauty of the nation had been defaced and crippled by savage conflicts between Christians, but since that unhappy era the glory of England and of the Baptists has been displayed in many portions of the earth.

It was in the power of the Baptists to render special service on behalf of religious liberty at the opening of the war of the

[15] Prof. Whitsitt here clearly distinguishes the Baptists from the Anabaptists.—*Editor.*
[16] "Tracts on Liberty of Conscience," p. 270.

Revolution in America. The distance between the Anabaptist Roger Williams and the Baptists of Rhode Island was so great that they do not seem to have taken part in any of his controversies. At any rate, no proof has been furnished hitherto, of any active sympathy that they bestowed upon him, either in this or other matters. Moreover, his influence could not have been considerable in New England, since the people of that section still clung to the union of Church and State for decades after the separation of State and Church had been included in the Constitution of the United States, and formally installed in the other States.

Virginia was at that period the most influential commonwealth in the Union, and her action in passing the Statute of Religious Freedom in the year 1779, drawn up by Thomas Jefferson, was decisive in the judgment of divers other commonwealths. Finally in the year 1789, just a century after the English "Act of Toleration" through the cooperation of President Washington and Mr. Madison, the First Amendment was added to the Constitution, which prescribed that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people freely to assemble, and to petition the government for a redress of grievances."

This seems to be beyond any question the highest public service that was ever rendered by the Baptists. It entitles them above all their other services to the respect and gratitude of mankind. By the operation of this elevated principle the United States has been delivered from the horrors of religious warfare for a period of one hundred and twenty years, and the country has flourished as few other nations. It is chiefly the work of the people of Virginia, and is the foundation of the veneration with which that Commonwealth is regarded by the entire country. They have obtained a position among the most enlightened communities in America, and the world.

The Rev. Isaac Backus and the Separate Baptists of New England, who stood behind him, did all that lay in their power to promote the cause. We must admire their splendid courage and exertions. But the opposition to their cause and principle was so great in the New England States that their efforts were much discouraged. The real success appears to have been achieved in and by the State of Virginia, and the portion of it that was accomplished by the Baptist people of Virginia was truly great and noble.

Only a few of the foremost nations have as yet made any pretense toward the establishment of a separation of the State from the Church. And there are divers forms of toleration, some being less complete and satisfactory than others. We have become greatly enlightened in various states, but the end of our bitter wars for religion does not yet appear to be in sight.

Serious and perilous conflicts of this kind arose in Germany in the period immediately succeeding the War with France. For seven years—from 1872 to 1879—the conflict raged in all sections of the fatherland, embittering the minds and hearts of nearly all the people. The Republic of France has undertaken to separate the State from the Church in more recent times, but the opposition to it has been decided and protracted. The most successful operation of the scheme may be found in the countries already mentioned, namely, Holland, England, and America.

A new system of public schools was inaugurated in various nations during the progress of the nineteenth century, more effective and extensive than ever appeared before. The public schools supply a favorable battle-ground for the conflict of State and Church. Such an unhappy struggle was precipitated in England [17] during the opening years of the twentieth century on that domain. The divisions that it produced were probably deeper than have been known there for ages.

[17] It will be recalled that Dr. John Clifford and others adopted the course of "passive resistance," and for years suffered distraint of their goods, refusing to pay the levy exacted by the law passed for support of church schools by public taxation.—*Editor.*

SOCIAL SIGNIFICANCE OF PRIMITIVE CHRISTIANITY

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"PRIMITIVE Christianity" is a rather elastic term. For the purposes of this paper it may be defined as the formative period when the institutions of Christianity were developing and the early ideals were little changed—say, approximately, from A. D. 33 to 200.

To know what Primitive Christianity was we must go to the teaching of Jesus. His Good News was the announcement that the kingdom of God was at hand, about to begin. In his discourses and parables he made the key-note of this kingdom, its one and only law, to be "love." "Thou shalt love the Lord thy God with all thy heart," and, "Thou shalt love thy neighbor as thyself," he declared to be twin commandments that summed up all the Law and Prophets. When about to leave his disciples, he said:

> A new commandment give I to you,
> That you love one another.
> By this all men will know that you are my disciples,
> If you have love one toward another. [1]

What did Jesus mean by "love"? He defined it in such further sayings as these:

> Love your enemies,
> Bless them that hate you,
> Do good to them that hate you. [2]
>
> Happy the merciful,
> For they will obtain mercy. [3]

[1] John 13 : 34, 35.
[2] Luke 6 : 27, 28.
[3] Matthew 5 : 7.

"Forgive," "Be merciful," were words continually on his lips, and nothing could be grimmer than the warning against the unmerciful spirit contained in the parable of the Two Slaves;[4] or the appendix to the model prayer of Matthew 6 : 9-13.

The kingdom is a democracy, a brotherhood, and in it those are great who serve, not those who rule:

> The kings of the Gentiles have lordship over them,
> And they who have authority over them are called Benefactors;
> But you are not so,
> But let the greater among you become as the younger,
> And the leader as he that serves.[5]

In a word, the kingdom is a society in which the ideals of the family prevail, mutual good-will, mutual service. And Jesus gave us a maxim by which we may test the practical application of the principle to daily life,

> So then, all things whatsover that you wish men to do to you,
> Do you also even so unto them.[6]

The kingdom teaching of Jesus was a social teaching, and his accompanying ethics were social ethics. No doubt he taught much that has not been preserved in our Gospels; that so large a part of what his disciples remembered and later committed to writing is of this social character is a surprising thing, until we reflect upon it. Reflection leads to the inevitable conclusion that the social teachings of Jesus were so fully remembered and recorded because they "found" his hearers so completely. There was immediate response; all hearts were sympathetic to that truth; the hopes of Israel were bound up with it.

The Good News of Jesus was therefore, at least on its practical side, a message of ministering love. It was failure to love and to minister that kept a man out of the kingdom,

[4] Matthew 18 : 23-35.
[5] Luke 22 : 25, 26.
[6] Matthew 7 : 12.

and nothing else. This makes clear that otherwise dark saying of his about the difficulty, almost the impossibility, of a rich man entering the kingdom of God. This does not mean that a rich man cannot be "saved," but that he lacks the spirit of brotherhood which is the essence of the kingdom. If he had had the brotherhood spirit, in most cases he could not have obtained his wealth, and in the other cases he would have followed the example of Zaccheus. The Gospel of the Hebrews has a luminous variation from our canonical Gospels in the story of the rich young man:

> Then said the Lord to him, How canst thou say, "I have kept the Law and the Prophets," when it is written in the Law, "Thou shalt love thy neighbor as thyself?" And look, many of thy brethren, sons of Abraham, are lying in dirt and dying of hunger, while thy house is full of many possessions and never a gift comes from it to them.

The disciples of Jesus caught this ideal from their Master and reflected it in their writings: "But whoever has the world's substance, and beholds his brother having need, and shuts up his pity from him, how abides the love of God in him?" [7]

Those who look to Paul rather than Jesus to learn what Christianity is, see but one side of Paul—the theologian. They quite overlook Paul the missionary, the preacher. He teaches the same as Jesus; their essential message is not two, but one. Witness such words as these:

> Owe no man anything, but to love one another. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet; and if there is any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love works no ill to one's neighbor; therefore love is the fulfilling of the Law. [8]

Love, according to the great apostle, is the greatest thing in the world, greater than faith, greater than hope, greater than even the sacrifice of life, when that is not inspired by love:

[7] 1 John 3 : 17.
[8] Romans 13 : 8-10.

And though I spend all my property to feed the poor,
Yea, if I give my body to be burned,
But have not Love,
It profits me nothing. [9]

This is the " royal law," says James. " He that loves not knows not God," says John, " because God is love." [10] If these were mere isolated " proof-texts " they would be worthless; but they are the very warp and woof of the New Testament writings—all of them, without exception, though clearer in some than in others.

Primitive Christianity being such, a social democracy marked by universal good-will and mutual service, it grew with irresistible power and swiftness, because it proved itself exactly adapted to the needs of the toiling masses of the great Roman Empire. It began its career in a great and wide-spread condition of human distress. The captives taken in the numerous wars of conquest waged by Rome had added to the Empire an enormous slave population, against which free labor had struggled in vain competition. Romans had come to adopt the Greek point of view. According to Aristotle, all manual labor is degrading to a freeman; for such purposes nature has created a special class, who are to work for freemen as slaves. In the early days of the Republic, men like Cincinnatus tilled their own farms and were called from the plow to the greatest affairs of state. From the days of Augustus, and even before, all this was changed—a Roman senator would have thought himself disgraced if he knew what the plow of Cincinnatus was for.

Such free labor as still existed was unorganized (in the modern sense of that word) so that there was no check against the tendency of capital to accumulate in a few hands. There were practically no investments for capital but real estate. Along with this tendency of the rich to buy large tracts of land as investments, had gone a general decrease in the fer-

[9] 1 Corinthians 13 : 3. [10] 1 John 4 : 8.

tility of the soil which made small farming (and indeed all agriculture) unprofitable. Italy, once the garden spot of the Mediterranean basin, had become a collection of great cattle-ranches, worked by gangs of slaves. Cicero says in his *De Officiis,* "a purchased slave is better than a hired laborer" and "grazing is more profitable than farming." Pliny's plaint is well known: "The large estates (*latifundia*) have ruined Italy, yes, and the provinces also."

The prosperous middle class of former years was fast becoming a proletariat that choked the cities of the Empire and demanded support at public expense. Rome and Italy suffered worst, but the entire Empire was involved. Society was well on the road toward that universal impoverishment which is now recognized as the real cause of the downfall of the Empire; the decline in morals was rather consequence than cause.

For this pauperization of the masses Christianity offered two things: amelioration of the bitter lot of the poor, and a cure for poverty. The amelioration was that system of charity, resting on brotherly love, of which more will be said later. The cure was that now proposed by our best economists, by socialists and other would-be reorganizers of society, viz., recognition of the dignity of labor, not only in theory but by every man becoming a producer. "If a man will not work neither shall he eat," was this fundamental social principle advocated by all Christians, and not only advocated but practised.

The Fathers often recall that Jesus was a carpenter, Paul a tent-maker, and Peter, Andrew, and the sons of Zebedee fishermen. There is no space to cite from the New Testament and the early literature the passages that assert the honorable character of labor and the duty of all Christians to work for their livelihood, and also that they might have means wherewith to relieve the sufferings of the poor. There is less need to do this, because all are doubtless familiar with the facts.

The first Christian community, which we call the Church

at Jerusalem, was something very different from what we understand by a church. Toward the close of the period we are considering, "church" came to have its present meaning, a brotherhood of men for worship, who in other respects share the common social and political life of their day. In the early days a "church" was a brotherhood of men quite separate from the rest of society, not merely in their worship, but in their whole life. They were a little isolated community, encysted, so to speak, in the midst of their Jewish or pagan surroundings. Like our converts now in heathen countries, they were virtually compelled to take this course when they became Christians. Their contacts with surrounding society were as few and simple as possible.

When we speak of a brotherhood, we mean a group that was one in all its aims and interests, the first and last pure democracy that has ever existed among men. This was the nature of that so-called "communism" at Jerusalem. The ludicrous haste of so many commentators to point out that this was not true communism can only be matched by the emphasis with which so many others have insisted that this is the only instance of the sort in Apostolic times. It is so awkward and inconvenient in its implication, that every effort has been made to escape its obvious teaching. And so Troas is the "only" place in the New Testament where a meeting for worship is said to have been held "on the first day of the week," and Matthew 28 : 19 is the "only" place where Jesus commands baptism (and even that is now held by some to be of questionable authenticity); but what tremendous inferences have been drawn from these and other such "only" texts.

What we should rather do is to recognize the fact that the spirit of the Jerusalem church was general, not exceptional, in the Apostolic age, taking such particular methods of manifestation as the circumstances made appropriate. In some churches, possibly only for a time, there was manifest a spirit that denied brotherhood, as at Corinth, where, at their *agapæ*,

the rich gorged and the poor went hungry.[11] The majority of Christians were from the lower classes. Only because they completely missed the social and economic significance of this fact have so many Christian writers made such haste to cull from the New Testament and the early literature the few names of wealthy and noble converts that have been preserved, and ignored the words of the apostle, " For you see your calling, brothers, that not many are wise after the flesh, not many mighty, not many noble." [12] The sneer of Celsus was probably justified by the facts as he knew and interpreted them.[13] Christian apologists have made the blunder since Origen's day of attempting to deny the undeniable facts, instead of denying the pagan interpretation. What Paul considered the glory of Christianity most of its defenders have counted its disgrace, and so they have been at great pains to contradict and misinterpret the facts and have misinterpreted them as badly as their heathen and infidel opponents, if quite differently. The early progress of Christianity was, as we can now see. almost wholly due to the fact that it *did* make its chief appeal to the poor and lowly. It met the social needs of the time. The church made a contribution of the greatest value to Roman society through that spirit of brotherhood which led Christians to cultivate mutual good-will and mutual helpfulness. The church brought into the Roman Empire a great humanizing agency that was sorely needed.

Generosity was not unknown to the pagan world. Large gifts for public and patriotic purposes were by no means uncommon in the Roman Empire, but there was very little compassion in this generosity. The virtue of *liberalitas* was lauded and practised for glory and pride; it became a great man to show his nobility of character in this way. He gave for himself, not for others. Christian *caritas* was a very different

[11] 1 Corinthians 11 : 20.

[12] 1 Corinthians 1 : 26.

[13] " They are able to gain over only the silly and the mean and the stupid, with women and children " (Quoted by Origen *Contra Celsum*, iii, 44).

virtue; it was giving, not to glorify self, but out of pure love for the needy. Aristotle said that men should be generous "because it is beautiful to give"; Christians were generous because they saw their Lord in every suffering man, so that what they were doing for their fellows they were doing for him. A new note was introduced into the world's thinking and doing.

For the most part, according to the evidence now accessible to us, these virtues of love and helpfulness were mostly exercised by Christians toward their fellow Christians. This is no more than we might expect in that age of bitter persecution. Yet we may be sure that their compassion did not fail, even toward their persecutors, and that the gifts of the early Christians were not absolutely limited to the brotherhood. Tertullian boasts to his heathen opponents, "Our compassion spends more on the streets than yours does in the temple."[14] And while Tertullian is often rhetorical and exaggerates the truth, he is never wilfully untruthful.

The following passages, garnered from the Fathers of the first two centuries will convince any candid reader that the case has not been overstated:

1 Clement (about A. D. 97): The Corinthian saints are extolled for "the magnificence of your habitual hospitality," and because they were "anxious for the whole brotherhood." Abraham, Lot, and Rahab are held up as examples of the virtues of generous hospitality.[15]

Didache (before 100 A. D.): Give to every one that asks thee, and ask not back, for the Father wills that from our own blessings we should give to all. Blessed is he that gives according to the commandment, for he is guiltless. Woe to him that receives [alms without needing them]; for if any one receives having need, he shall be guiltless, but he that has not need shall give account.[16]

Thou shalt not turn away him that needeth, but shalt share all things with thy brother, and shalt not say that they are thine own.[17]

Let every apostle that comes to you be received as the Lord. But

[14] Apol., xlii.
[15] Chs. i, ii, x, xi, xii.
[16] i : 5.
[17] iv : 8.

he shall not remain longer than one day, and if need be another; but if he remain three, he is a false prophet. [18]

If he who comes is a wayfarer, help him as much as ye can; but he shall not remain with you longer than two or three days, unless there be necessity. If he wishes to settle among you, being a craftsman, let him work and eat. But if he has not a handicraft provide according to your understanding, that no Christian shall live idle among you. [19]

Ignatius (before 117) can find nothing worse to say of heretics than that "they have no regard for love; no care for the widow, or the orphan, or the oppressed; of the bond or of the free; of the hungry or of the thirsty." [20]

And to Polycarp he writes: "Let not widows be neglected. Be thou, after the Lord, their protector and friend." [21]

Hermas (about 150): You know that you servants of God dwell in a foreign land. . . Provide thyself with nothing more than a suitable competency. . . Instead of fields, then, buy souls in trouble, as each of you is able; visit widows and orphans and neglect them not; expend on such fields and houses, which God has given you, your wealth and all your pains. [22]

Aristides (about 150): They love one another, and from widows they do not turn away their esteem; and they deliver the orphan from him who treats him harshly. And he who has gives to him who has not, without boasting. And when they see a stranger, they take him to their homes and rejoice over him as a very brother; for they do not call them brethren after the flesh, but brethren after the spirit and in God. And whenever one of the poor passes from the world, each one of them according to his ability gives heed to him and carefully sees to his burial. And if they hear that one of their number is imprisoned or afflicted on account of the name of their Messiah, all of them anxiously minister to his necessity, and if it be possible to redeem him they set him free. And if there is among them any that is poor and needy, and if they have no spare food, they fast two or three days, in order to supply to the needy their lack of food. [23]

Barnabas (between 130 and 150): Thou shalt share in all things with thy neighbor; thou shalt not call things thine own; for if you are partakers in common of things that are incorruptible, how much more of those things that are corruptible. [24]

[18] xi : 4, 5.
[19] xii : 2-4.
[20] Ad Smyrn. vi.
[21] Ch. iv.
[22] Sim., i.
[23] Apol., ch. xv.
[24] xix : 8.

Polycarp (about 145): And let the presbyters be compassionate and merciful to all, bringing back those who wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor. [25]

Justin (about 150): And they who are well-to-do and willing to give what each one thinks fit; and what is so collected is deposited with the president, who succors the widows and orphans, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. [26]

Irenæus (about 185): They (the Jews) had indeed their tithes of their goods consecrated to Him, but those who have received liberty set aside all their possessions for the Lord's purposes, bestowing joyfully and freely not the less valuable portions of their property, since they have the hope of better things. [27]

Clement of Alexandria (before 200) speaks bitterly of those pagan women who "bring up parrots and curlews, but will not take in the orphan child." The modern woman who leaves her estate to found a hospital for stray cats, while children are starving had her ancient counterpart, it should seem. [28]

Tertullian (probably before 200): These gifts are spent . . . to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house; such too as have suffered shipwreck; and if there happen to be any in the mines, or banished to the islands, or shut up in prisons, for nothing but their fidelity to the cause of God's church, they become nurslings of their confession. But it is mainly the deeds of a love so noble that lead many to put a brand upon us. "See," they say, "how they love one another," for themselves are animated by a mutual hatred: "How they are ready even to die for one another," for they themselves will sooner be put to death. . . One in mind and soul, we do not hesitate to share our earthly goods with one another. All things are common among us but our wives. [29]

We have fortunately some independent pagan testimony in confirmation of these Christian witnesses. The most detailed and significant comes from Lucian of Samosata, a witty,

[25] Ch. vi.
[26] Apol., lxvii.
[27] Adv. Haer., iv: 18. 2.
[28] Paed., iii: 4.
[29] Apol., xxxix.

polished writer, a contemporary of Irenæus and Clement of Alexandria, an agnostic who writes cynically of all the cults of his day in the Roman Empire, apparently esteeming Christianity no more and no less than the others; so that he is a particularly good witness for our purpose, since he is at least not prejudiced in favor of Christianity and Christians. In his merry satire on "The Death of Peregrinus," he says:

It was now that he came across the priests and scribes of the Christians, in Palestine. . . Prophet, elder, ruler of the synagogue—he was everything at once; expounded their books, commented on them, wrote books himself. They took him for a god, accepted his laws and declared him their president. The Christians, you know, worship a man to this day—the distinguished personage who introduced their novel rites and was crucified on that account. Well, the end of it was that Proteus was arrested and thrown into prison. That was the very thing to lend an air to his favorite arts of clap-trap and wonder-working. The Christians took it all very seriously; he was no sooner in prison than they began trying every means to get him out again—but without success. Everything else that might be done for him they most devoutly did. They thought of nothing else. Orphans and ancient widows might be seen hanging about the prison from break of day. Their officials bribed the gaolers to let them sleep inside with him. Elegant dinners were conveyed in; their sacred writings were read; and our old friend Peregrine . . . . . became for them "the modern Socrates." In some of the Asiatic cities, too, the Christian communities put themselves to the expense of sending deputations, with offers of sympathy, assistance, and legal advice. The activity of these people, in dealing with any matter that affects their community, is something extraordinary; they spare no trouble, no expense. Peregrine, all this time, was making quite an income on the strength of his bondage; money came pouring in. You see, these misguided creatures start with the general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-devotion which are so common among them; and then it was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage and live after his laws. All this they take quite on trust, with the result that they despise all worldly goods alike, regarding them as common property. Now an adroit, unscrupu-

lous fellow, who has seen the world, has only to get among such simple souls, and his fortune is pretty soon made; he plays with them. [30]

Any treatment of this subject, however, would be woefully incomplete, not to say misleading, that did not recognize the great change coming over Christianity during this period. We find clear evidence of the beginning of that change in the New Testament documents: the epistle to the Ephesians, the Pastoral Epistles, and the Epistle of James are in a different key from the Gospels and Paul's letters to the Romans and Corinthians. Two causes may be discerned for this change:

First, the persecutions of the Christians compelled them in self-defense to emphasize the value of the organization, the church, and this gradually assumed an overwhelming importance.

Second, there was a recrudescence of that spirit of legalism against which Jesus and Paul were united in utmost opposition.

It is not necessary to develop this line of thought, but quite sufficient for the present purpose merely to recall it. The facts are familiar to every student of the New Testament and of Christian history. In spite of this persistence of the social feature of Christianity, for a longer time than we might reasonably have expected, ecclesiasticism and legalism triumphed over it. And when the church became rich and powerful under Constantine and his successors, the social Good News of Jesus disappeared from the so-called Church of Christ, and remained in this total eclipse until our own day. We are beginning to rediscover it.

[30] The quotation is from the excellent translation of H. W. and F. C. Fowler, Vol. iv, p. 82.

DID JESUS TEACH THE RELIGION OF LEGALISM?

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THERE is a type of legalism which Jesus always vigorously condemned. It is best exemplified in the Scribes and Pharisees; the kind of legalism that accompanies a barren literalism and a cold religious formalism. There is a legalism, however, which the Master Teacher himself insisted upon, a legalism much needed today when extreme individualism and disobedience to law are wide-spread.

Legalism is defined in the *New Standard Dictionary* as "close adherence to law; strict conformity to law." The importance of such an attitude in certain relations in life can scarcely be overestimated. For example, only one addicted to anarchistic modes of thought could question the imperious necessity of a legalistic attitude on the part of the citizen toward civic life. Indeed civil government would fail utterly of the ends for which it is supposed to exist but for the respect and law-abiding demeanor of the governed. Hence the apothegm of Ames, "Government must compel the obedience of individuals." Even when the individual feels constrained by his conscience to neglect or transgress a given statute, it is none the less incumbent on him to show his respect for law in general by submitting gracefully to the penalty incurred by such transgression.[1]

But it is contended by many today who stand on the frontier of religious thought that legalism in the sphere of religion is wholly incompatible with that "liberty wherewith Christ hath made us free." This view which has been growing in favor since the publication of Louis August Sabatier's posthumous book, "Religions of Authority and Religions of the Spirit," has somewhat in common with the more moderate

[1] Cf. Blackstone, *Introduction*, Section 2.

types of antinomianism, although it differs widely from them in certain respects. It might be noted by the way of parenthesis, however, that such incompatibility of freedom with law was not discernible to the apostle Paul who penned the admonition to the Galatians, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." He acknowledged himself to be "not without law to God, but under law to Christ" (1 Cor. 9 : 21). He anticipated antinomianism and vigorously assailed its argument. (Rom. 6, *passim.*) Is this apparent discrepancy due to the lack of nice discrimination on the part of the apostle? Or is it possible that liberty and the reign of law may be coexistent?

Analogy often leads to conclusions with a high degree of probability. What suggestion has it to offer in the case under consideration?

President Lincoln's Emancipation Proclamation and the Thirteenth Amendment to the Constitution of the United States liberated about four million slaves. But these freedmen became citizens of the Republic, not only enjoying all the privileges and immunities of citizenship, but also bearing all the amenabilities, involved in citizenship, to the sovereignty of that Constitution which guarantees their liberty. The freedom of the citizen and the sovereign authority of the government are most felicitously correlated in the American system. The argument from analogy, therefore, leads us to the conclusion that law and liberty may not be mutually exclusive even in the sphere of religion. The "religion of authority" may also be the "religion of freedom."

> In vain shall spirits that are all unbound
> To the pure heights of perfectness aspire;
> In limitation first the Master shines,
> And law alone can give us liberty.

But the question as to the possibility that religion may "arise and function in the life of men apart from any con-

ception of authority" belongs properly to the domain of the psychology of religion. Further discussion of that point here would be superfluous. Our present interest is historico-exegetical. It is the purpose of the investigation now in hand to ascertain what is the position, with reference to this great problem in the economy of spiritual life, of him who "taught as one having authority," whom the common people heard gladly, and whom an accredited "teacher in Israel" acknowledged to be "a teacher come from God." It may be taken as axiomatic that the teaching of Jesus is the standard by which must be judged every view of the human and divine relations, the plummet with which all other teachings must square before their claim to recognition is established.

Jesus also had something to say concerning freedom. He assumed that the idea would be attractive to men, and he offered them a freedom worth while. "If the Son shall make you free, ye shall be free indeed" (John 8 : 36). But here arises a pertinent question: Did Jesus, like Paul, consider those thus set free still under law to God? The answer to this question must be sought in the four Gospels. They constitute our only field of investigation for the present inquiry.

The phrase, "kingdom of [God] heaven," is one of frequent occurrence in the words of Jesus as preserved for us in the evangelical records. He opened his early Galilean ministry with the announcement that the "kingdom of heaven is at hand," and the idea of the kingdom is a capital element in his teaching from that time until that mortal day when he said to Pilate, "My kingdom is not of this world" (John 18 : 36). That the form of this expression is imperialistic all will admit, but it is the conviction of many that in the use of the term "kingdom" Jesus was only accommodating himself to that conception of government with which the people of that age were most familiar; that, if he were addressing our generation, he would, most likely substitute for the word "kingdom" some word more congruous with the prevailing

democratic conception of government. President John Howard Harris, of Bucknell University, speaking on "The Effect of Democracy on Religious Thought and Practice" before the Thirtieth Annual Session of the Baptist Congress, sitting with the First Baptist Church, Ithaca, N. Y., November 13, 1912, said:

> I suppose if the New Testament were to be written now—as I remember hearing Professor Bliss say as far back as 1866—instead of having the term "kingdom of God" we should probably have the term "commonwealth of God." That was an idea worth going to college four years to learn.[2]

This interpretation of the words of the Master does not seem far-fetched. It is a plausible assumption that the great Teacher who "knew what was in man" would endeavor by every legitimate pedagogical expedient to make his message intelligible to his hearers. In pursuance of this end he would, without hesitation, cast the truth in thought-forms consonant with the political, social, and industrial environment of the people of that age. Therefore the exegesis proposed by Professor Bliss and transmitted to our generation by his distinguished pupil may be accepted as valid if it is found to be in agreement with the general tenor of the teaching of Jesus.

Passing over, as a matter extraneous to the present discussion, the scientists' conception of law as "an order of facts determined by their nature," we may say of law in general that its essential idea is that of the expression of an authoritative will. It may be the will of a monarch, the will of an oligarchy, or the will of the majority of the body politic expressed by chosen representatives. The law of God is his expressed will concerning his people. The religion, therefore, whose program is obedience to the will of God is a religion of legalism. And it is precisely here, if at all, that we may expect to find the point of contact between legalism and the teaching of Jesus.

[2] See Proceedings of the Baptist Congress, 1912, p. 101.

We may now revert to our consideration of the term "kingdom" as used by Jesus. In the Model Prayer he taught his disciples to say,

> Thy kingdom come,
> Thy will be done.

The oldest extant copies of the Gospels are written in Greek, and even if we should decide, from the evidence at hand, that Jesus used the Greek language in his public teaching, we should remember that the species of Greek current in Palestine in that day was considerably modified, both in its vocabulary and in its syntax, by Hebraistic influences. When Jesus used the form of Hebrew parallelism he was readily understood by his hearers. The simplest form of the parallelism is the synonomous, in which the second member of the couplet repeats in different words the sense of the first member. The above-cited passage is an instance of synonomous parallelism. The thought expressed in the first member, "Thy kingdom come," is repeated in the second member, "Thy will be done." God's will is the law of his kingdom. The coming of his kingdom means the doing of his will, the keeping of his law. The word "commonwealth," therefore, would be wholly inadequate to express the thought of the Master.

The religion which Jesus lived was undeniably the religion of law. The will of the Father was the law of his life, the sole determinant of his *modus operandi.* He who is "greater than Jonah," "greater than Solomon," "greater than the Temple," and "Lord of the Sabbath" knew a Higher-than-self, and to that One he rendered the supreme obedience of his life. He said, "I came down from heaven not to do mine own will, but the will of him that sent me" (John 6 : 38). In the midst of a busy day's work his devoted followers, solicitous for his bodily well-being, reminded him that it was time for lunch. His reply was, "My meat is to do the will of him that sent me, and to finish his work" (John 4 : 34). The voluntary yielding up of his life was not only the supreme act of service

to men (Matt. 20 : 28); it was also the crowning act of obedience to the Father. Long before he was apprehended by his enemies he had received a commandment from the Father to lay down his life for the sheep and to take it again. (John 10 : 18.) It was in obedience to this commandment from the Father that he "steadfastly set his face to go to Jerusalem" on his final southward journey (Luke 9 : 51), knowing full well that he would be "delivered unto the chief priests and unto the scribes," condemned to death, and delivered to the gentiles. (Mark 10 : 33.) The significance of Calvary cannot be rightly appreciated apart from that experience through which Jesus passed in Gethsemane. It was there that he trod the wine-press alone. It was there in the hush of the midnight hour, with friends asleep and the enemy approaching, that he experienced that intense struggle between his dread of death and his persistent desire to obey the commandment of his Father. His dread of death was vanquished; the desire to be obedient was triumphant. "Nevertheless, not my will, but thine be done."

The religion which Jesus taught to men is not essentially different from the religion which he conscientiously and consistently lived before men. In his estimation moral excellence in human beings consists in doing the will of the Father. Only those who do the will of the Father may hope to attain the *summum bonum*. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7 : 21). Jesus did not belittle family relationships. Indeed he gave the family his highest recognition when he proclaimed the indissolubility of the marriage tie. "What therefore God hath joined together, let not man put asunder." He honored his own mother by rendering appropriate submission to her parental authority during the years of his minority, and almost with his dying breath he negotiated her future maintenance. But he felt and acknowledged the bonds of a spiritual kinship

far transcending that of flesh and blood. "Whosoever will do the will of my Father which is in heaven, the same is my brother, sister, and mother" (Matt. 12 : 50).

Jesus recognized in the Old Testament Scriptures an expression of the divine will, and he insisted on conformity with Scriptural requirements. In spirit he was far more akin to the standpatter than to the free-lance. The *de-facto* interpreters of the Scriptures must be recognized by the people because of the holy office which they hold—"The scribes and the Pharisees sit in Moses' seat"—although their own lives are not conformable to their teaching. In his Sermon on the Mount he warned of the loss which must follow the breaking of, and spoke encouragingly of the blessing consequent to the faithful observance of "one of these least commandments" (Matt. 5 : 19). To the lawyer who asked him concerning the way of eternal life Jesus replied with the question, "What is written in the law? how readest thou?" (Luke 10 : 26). To another inquirer he replied, "Thou knowest the commandments," and then proceeded to quote from the Decalog. (Luke 18 : 18-20.) He reproved the Pharisees for making the commandment of God of none effect by their traditions. (Matt. 15 : 3ff.) The Pharisees held the correct theory concerning the law of the Lord contained in the Old Testament and their own proper relation to that law, but their practise was, ofttimes, quite divergent from their theory. Jesus was in thorough accord with their theory, but he censured them because they did not consistently put that theory into practise. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ye ought to have done, and not to leave the other undone" (Matt. 23 : 23).

Nor did Jesus deem the written will of God less binding on himself than on others. Three times he foiled the tempter with a quotation from the written word. However great might have been the appeal of the temptation to his soul, however

expedient might have appeared the course suggested by the tempter, the practicability of that course for him is precluded by an opposite course prescribed in the Scriptures. The appeal to his appetite was met with the Scriptural observation, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4 : 4; cf. Deut. 8 : 3). To the temptation to cast himself down from the pinnacle of the Temple as well as to that to fall down and worship the devil he replied by quoting categorically commandments from the Old Testament. "Thou shalt" and "Thou shalt not" were finalities for him.

Jesus knew himself to be the Emmanuel, the God-with-us man, the ambassador from the court of heaven (John 6 : 38), who reveals the Father to men. (Matt. 11 : 27.) In full assurance of this great fact he could say:

> He that receiveth me receiveth him that sent me (Matt. 10 : 40).
> The word which ye hear is not mine, but the Father's which sent me (John 14 : 24).

Therefore, whether he is upbraiding the scribes and Pharisees for transgressing the commandment of God or urging his disciples to keep his commandments, it is the same category of commandments and the same divine authority back of the commandment. The author of Hebrews had correctly apprehended the mind of the Master when he wrote, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Let it be freely admitted that "religion is at its best when conceived as love," but we should not forget that Jesus would subject that love to the most rigorous test of a legalistic touchstone. "If ye love me, ye will keep my commandments" (John 14 : 15). "He that hath my commandments and keepeth them, he it is that loveth me" (verse 21). Obedience is the criterion by which he would test not only the genuineness

of love, but also the sincerity of the verbal acknowledgment of his lordship. "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6 : 46). He called his disciples "friends" in contradistinction from "servants," but he also announced a definite condition upon which they might expect to be recognized as his friends. "Ye are my friends, if ye do whatsoever I command you" (John 15 : 14). Indeed, love, both to God and to man is a matter of commandment with him. He postulated the will to love. Has the psychologist any quarrel with him on that point?

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself (Matt. 22 : 37-39).
>
> But I say unto you, Love your enemies (Matt. 5 : 44).
>
> This is my commandment, that ye love one another as I have loved you (John 15 : 12).

The parable of the Two Sons found in Matthew 21 : 28-30 accentuates the virtue of obedience. "Which of the two did the will of the Father?" is the important question which Jesus propounded to the chief priests and elders in reply to whose challenge of his authority he had spoken this parable of warning.

The parable of the Prodigal Son is preeminently a parable of grace. The fair-minded exegete will always recognize this fact, which is evidenced not only by the form of the parable, but also by its membership in the trio of parables of the lost and found. But the parable of the Prodigal also teaches a forceful lesson of obedience to the divine authority. The course of the elder son had been the exact antithesis of that of the younger son. The life of the former had been one of faithful service and filial obedience to the authority of the father; the life of the latter had been one of voluntary evasion of the authority of the father.

Elder son: Lo, these many years do I serve thee, neither transgressed I at any time thy commandment.

Younger son: Father, I have sinned against heaven and in thy sight.

The obedience of the elder son was neither questioned nor underestimated by the father. The sin of the younger son was not condoned by the father. He did not rejoice because the prodigal had spent years of exile in the land of disobedience, but rather he rejoiced because his son had, of his own volition, returned to a cheerful submission to the rightful authority of the father. The paternal love which welcomed back the wayward son had pulsated in the heart of the father during all the years of the son's wandering, but it could manifest itself only when the son returned to the father. "There is joy in the presence of the angels of God over one sinner," not because he is a sinner, but because he has repented, that is, turned right-about-face to submission to the authority of God.

Duty is a word that belongs to the vocabulary of legalism, and the idea of duty is deeply embedded in the teaching of Jesus. According to the English texts we read at Luke 17 : 10, "When ye shall have done all those things which are commanded you, say, 'We are unprofitable servants; we have done that which was our duty to do.'" In the original of this passage the substantive does not occur, but the idea of duty is fully expressed in the verb ὀφείλω which, according to Green, "refers to obligation as actually imposed." "All those things which are commanded" constitute, for the disciple of Jesus, the "categorical imperative."

In the intercessory prayer of our Lord, the real Lord's Prayer, recorded in the seventeenth chapter of the Gospel according to John, which some one has called "the Holy of Holies of evangelical history," we find the same emphasis on the virtue of obedience to the Father. Jesus could find no higher word of commendation of his disciples before the Father than "They have kept thy word."

The Golden Rule is truly *golden,* and it is as truly a *rule,*

that is, "a prescribed guide for conduct." The Master spoke in the imperative mood, "Do ye even so to them"; and he did not fail to add, "For this is the law and the prophets."

The Great Commission, which the Duke of Wellington euphoniously called "the marching orders" of the Christian ministry, and which for more than a century and a quarter has held an increasingly large place in the program of the church, contains a loud call to legalism. The motives to missionary endeavor which are most often stressed in our day were passed over in conspicuous silence by Jesus. Not even was the wretched condition of the heathen without the gospel mentioned by him. Compassion for the "lesser breeds without the Law" is, indeed, a worthy missionary motive, and it has moved thousands to an active interest in missionary work, but Jesus appealed to the highest of all motives, that is, the sense of loyalty to the highest authority known. He prefaced his final command to his apostles with the declaration of universal authority delegated to him, and his words, "Teaching them to observe all things whatsoever I have commanded you," are not less exacting than the admonition to Moses, "See that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8 : 5; cf. Exod. 25 : 40).

Summarizing the result of the foregoing study of the Master's message, we venture the following statement: For all who accept the Gospels as trustworthy records of those things which "Jesus began both to do and to teach" the conclusion is inescapable that he taught the religion of legalism—not of the kind that puts the letter ahead of the spirit, nor of that which leaves out of consideration the enlistment of a willing spirit, but the legalism of "close adherence and strict conformity to law."

THE PRICE OF PROPHECY

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No matter how competent and successful the minister may be as pastor or priest or promoter, if he fails as a preacher, as a prophet of the Most High, he fails of his primary function. The most needed man in the life of the modern world is the true prophet of the Most High. Yet no man can make of himself a prophet, any more than he can lift himself by his boot-straps. Prophets, like poets, are born, not made. The prophet is God's man. The outstanding characteristic of Old Testament prophets lay in the fact that they felt themselves forced into the prophetic ministry. Jeremiah put it best when he says that he tried to keep silent, but the fire burned within him and he could not repress it.

The minister of the Christian Church is the successor of the Hebrew prophet and the Christian apostle. He speaks from the pulpit, not from a platform. He is not an orator, but an oracle. He does not come with an inspiration, but with a revelation. If he has been called to the Christian ministry he has been called to preach. Preaching is the most distinct and significant institution of Christianity, and with it it stands or falls, " for it has pleased God, by the foolishness of preaching, to save them that believe."

The ministry of the church of Jesus Christ centers about the preacher as prophet. The message of the church is an authoritative message, the message of God to all men everywhere. The preacher-prophet is therefore the organ of the only real and final authority for mankind. The authority of the pulpit is a personal authority, but not the authority of the preacher's person or office, but of the divine Person for whom he speaks.

It is an external authority. It does not proceed from the preacher, but comes down on him. "It does not arise out of him, but comes to him from outside his own personality—but from one who sits in the inner court of the preacher's soul and speaks to his soul." The preacher is not his own authority. He speaks with the authority of the eternal God who has spoken to him. The authority of the preacher is not authoritativeness, nor the authority of the truth, but the authority of the living God for whom he speaks.

The preacher is therefore of all men dependent upon his message. His message is not merely a fact, but a word; not a truth or a theology, but a gospel; not news, but a message; not for information, but for salvation. It is a word of authority, the word of God. "We preach not ourselves but Christ."

Such a ministry is costly. There are no bargain days or bargain prices.

The following items seem to me to be a part of the permanent price of a truly prophetic ministry:

First, the true prophet is distinctly God's man. He becomes so through a real and intense personal experience. He knows God; he has heard God's voice; he has seen God's face; he knows that he knows God; he has been laid hold on by God; he is under command from God. Of that there can be no question in his own mind. The Hebrew prophet was recognized as one in whom God dwelt and through whom God spoke. In spite of all his weakness and ignorance he stood for God. He was first and foremost an enthusiast for God. Amos, Hosea, and Isaiah were not only men to whom God spoke, they were men who spoke for God. They claimed the authority of God. They were the spokesmen of Deity, speaking with conviction and personal certainty.

The gospel preacher must speak as a prophet of God. He must know God in Christ. He must see the face of God in Jesus. He must hear the voice of God in the gospel. He must know Jesus as the incarnation of the eternal God. He

must know the redemption of the cross and the power of the world to come, through a personal union with Jesus Christ, and he must carry in his own soul the experience which for him guarantees the ultimate perfection of the people of God.

Such an experience, however, vital and dynamic as it is, is not enough. The man of God must live in the atmosphere of God. He must feel and know himself to be in closest proximity with God through the maintenance of a genuine uninterrupted fellowship. He must be conscious that he is embraced within the number of people to whom God is still speaking, and whose message is equally important with that of any word God has ever spoken.

Beyond that, the man called to preach the gospel must remain thoroughly dedicated to God. The preacher is not God's errand-boy, but God's mouthpiece. He may not cut himself off from God. He must wait on God with unfailing fidelity until God himself shall release him.

The second essential is an abiding faith that God is actively and effectively engaged in the life of the world today—engaged in a great redemptive social process in which the man of God is called to cooperate. The prophet not only stands for God, and speaks for God, he stands by the side of God and speaks for God to people with whom God is at work, and to a situation in which God is taking a hand. The Hebrew prophets and the Christian apostles were alike conscious of being partners with God in an immediate task; in a process going on under their hands and before their eyes. The preacher is equally implicit in the life of his day. He must share the burdens and the problems of the folk to whom he speaks. He is the representative of a contemporary God. He must identify himself with the conditions obtaining about him and interpret the spiritual meaning of the facts as they are. He must be a citizen of his own day, speaking the message of God in the language of his own day, to the people of his own day, in the profound conviction that the God of his day is at work in the plenitude of His

grace and power in the midst and in behalf of the people of his own day.

The preacher as the prophet of God stands in the midst of his day to speak the word of God because of his profound confidence that the gospel he preaches is the solution, and the only solution of the evils of the day in which he lives. No preacher will ever speak with the tone of a true prophet unless and until he believes, without equivocation, that God interpreted himself in Jesus Christ, and that there is no possible way out of the sin and distress of our time except through trust in, and obedience to Jesus Christ. A living, burning conviction that the gospel is the only salvation of men today, but that it is indeed the sufficient salvation of all men, high and low, rich and poor, weak and strong, learned and unlearned—will rouse him to speak with authority, delivering him from the fear of men and making him the timeliest, most significant man of his time.

That is only to say that the prophet of God need not, may not, must not pussyfoot, compromise, or be silent. He can do so only at the peril of his own soul and the souls of the people to whom he is sent. To them he must speak, whether they hear or whether they forbear.

Third, the gospel preacher is not only the spokesman of Deity, and of a Deity who is already by the side of those to whom he speaks, but he comes to folks who need and can understand his message, to folk who have the capacity to share the deepest experiences of his own soul and who have the latent will to do so. He comes with an unwavering faith in the salvability of the race and in the practicability of the kingdom of God here and now. For that reason, the true preacher is an unconquerable optimist. He is always looking forward, never backward. Nothing can shake his confidence in the possibility of a better future. His faith transcends the best his eyes have seen or his soul has dreamed. The faith of the fathers is but the foothold for his far-outreaching confidence. God has

spoken; who can but prophesy? God has sent him to this people; who shall set bounds to his redemptive power? These are they for whom Christ died. With what spiritual achievement shall the efficacy of divine grace reach its limit?

The prophet shares the living, burning passion and purpose of God because he has an unshakable faith that it is a practical program of life for the whole human race. Such a faith breeds deep respect for human personality and a consequent warm and abiding sympathy. The man of God needs to know the nature of those to whom he speaks, quite as truly as he knows Him for whom he speaks. The preacher is not only the spokesman of God, he is the spokesman of God to folk whose lives are affected by the social and economic and other conditions of their times.

When this truth seizes the soul of the preacher, he becomes an apostle conscious of an awful compulsion to communicate the word of life to those who can be transformed thereby.

Fourth, the preacher must be preeminently a man of his times, a man with a keen appreciation of the day in which he lives. He must understand the varied problems of the contemporary world life and have an intimate and personal knowledge of the people to whom he speaks. He cannot speak with insight and sympathy until his own soul has been as intimately exposed to the problems of contemporary life, its miseries, its perplexities, its vanities, its griefs, its ignorance, its poverty, its vice, and its crimes, on the one side, as he has been exposed to the presence, the purity, the purpose, and the power of God on the other.

The Hebrew prophets were the best-informed men of their times. They concerned themselves with every problem of life. Their messages are in each case concrete and practical, aimed at meeting the needs of the hour. Speaking for God, their ministry consisted in applying principles as enduring as personality itself. For that reason they were at great pains to

speak with unmistakable directness to the conscience and the heart of their immediate hearers. We who are their successors must be genuine students of affairs, acquainted with the political, economic, and spiritual conditions of our time, not content with a mere smattering of knowledge, but well enough informed to be able to interpret all the thinking and all the events of the day in the light of the eternal purposes of the eternal God as revealed in the Cross of Christ. The preacher is not ordained to be an historian, a philosopher, or a scientist, but he is ordained of God to state the will and the ways of the Most High, on the highest plane of intellectual apprehension that is possible for those to whom he speaks.

The preacher who will be a true prophet must brood over his day, but even more over the revelation God has given in his Word. The best preparation for a vital understanding of the spiritual needs and conditions of this or any other day, is a mastery of God's view of life, his ways with men, and his will for the race as revealed in the Sacred Scriptures. A clear understanding of the teachings of Jesus *must precede* an apprehension of their eternal worth and an effective application of them to the varied phases of modern life.

The meaning of God for human life needs to be stated in the language and terms of our time, if God is to grip the conscience of the modern world. The measure of the preacher's ability to share the social mind of his day will determine both the clearness of his appreciation of the world's need of the gospel, and the vigor and urgency with which he will declare it.

The true prophet must deliver his message. Remembering that God is still God and man is still man, he will speak with a deep conviction, not only that the essential message of the Bible is valid for all people and for all time, but that his own message is the living word of God indispensable for his time.

The world waits for the gospel message alive, alert, and in

power. The world may be *impressed* with a bright, learned, and intellectual ministry, but it is *moved* only by the man of spiritual passion who sets before the souls of men the great dogmas of the gospel of redemption. The prophet of Jesus Christ is not the defender of an orthodoxy, not the propounder of an ethical code, but the herald of a holy hope.

When the preacher thus becomes in truth God's prophet, the church is set in her divinely ordained place of authority in the hearts of men.

Fifth, the preacher is a messenger who must deliver his message. But it is not delivered until it is understood. The preacher may be a delightful talker, but he is not a prophet until he has conveyed God's message to the souls of his hearers. He must make clear to others the message that burns in his own heart. He must speak to men in their vernacular, putting the eternal message in the language they understand. The truth may be ancient, but the dress must be modern. Knowing his people, their needs, their desires, their thoughts, their weaknesses, their prejudices and fears, and their ambitions, he must think straight and speak straight.

He must be a man of unsullied honesty, intellectually and morally, earnest and tireless in proclaiming the message God has given him. Courageous, bold, enthusiastic, he may not shrink because of personal danger. When God calls he must fearlessly risk all and give all for his people, prepared, if necessary, to suffer the fate of his Master. He must speak the whole gospel of God plainly, without consideration of donors or supporters.

Because he is a speaker he may not disregard the technique of effective utterance. A distinct enunciation will enhance the appeal of warm words. A winsome personality and persuasive method of approach, however, are almost inevitable if the soul of the preacher is fired with a passion of love for folks, born of the power of the Cross in his own life. No man can be a true prophet of God except he speak the great truths

of the Christian revelation in accents that do not waver, and with an emphasis that burns with fervent heat.

Sixth, the preacher is God's workman. He must with singleness of aim be separated unto this ministry. His personal life is a public concern. He must pay the price of fidelity to the highest ideals of personal life in speech, in attitudes, in habits, and in conduct. He may not mutilate or mar or misuse, much less defile God's chosen instrument. His whole personality belongs to God. He may not do as he wills. His body is the instrument God uses, his appetites and passions must be made to minister to physical fitness. The laws of health are the laws of the God to whom he belongs. To disregard them is to fight against God. His mind belongs to God; mental health is as indispensable as physical health. The preacher must be a student. The muscles of his mind must be developed, his memory must be disciplined, his imagination kept alive, his power to think built up. Moral purity is an indispensable prerequisite to prophetic power. Not until the fire of God has fallen upon the lips of man, consuming his uncleanness, may he hope to speak the living word with power. An unholy preacher is a moral horror. The personal habits of the man of God must be above reproach. He who speaks for a just and holy God must himself be holy, and he who represents the tender and loving Saviour must bear the marks of his Master.

The man who speaks for God must be sincere and true, patient and persistent in his fidelity. A man of God, for the sake of those to whom he is sent, he will sanctify himself. A deeply spiritual man, in constant contact with the source of spiritual power, he must crucify the spirit of self-seeking, including the itching desire for recognition. He may not seek publicity: he speaks for another.

Oblivious to the opinions of the world, he must keep the "blinders on" and go straight ahead at his mission. Regardless of what is to the right or to the left, he must devote him-

self to his church, putting his time, his energy, his power into the one institution which he is to serve. It is the church and preacher together that reach the world. He declares the church's word and utters the church's faith. What he brings to the church is not something unheard of, a report from outside to revolutionize it. He offers its own word, its own gospel, its permanent possession, and its perennial trust from Christ.

He makes discovery in the gospel, not of the gospel. He interprets Christ. He bears witness of the Light. In a true sense the preacher is the voice of the church, and preaching is the "organized hallelujah of the assembled company of the redeemed." But he is also the voice of God. He is commissioned by God, to proclaim the gospel of God. He is not a freelance. He may not say what he will. He says what he must. He is under bonds to the gospel. He is given the word of revelation, the glorious gospel of the blessed God. It is his duty to declare it. It is his honor to declare it mightily. That, he can never do until the message he proclaims has possessed him, leavening his whole outlook upon life, relating itself to every thought and regulating every relationship of his career. This can never be achieved in any one's life until he pays the price of giving God the right of way, shutting himself away alone with God, undisturbed, during the most fruitful hours of the day, for no man can be God's man in truth until he gives God first place in his life.

Many ministers who might be prophets are ruining their possibility because they allow the interruptions of their work to steal from them all use of solitude. "I do not believe," says Doctor Fosdick, "that any man can make a very great spiritual contribution to his generation who is not willing to spend at least three hours a day absolutely alone."

The final authority for the Christian preacher is the authority of Christ the Redeemer, not the authority of his teachings, nor of his personality, or of his beliefs, but the

authority of his redemptive action. To preach Christ is to preach his deed on the cross. The gospel is an act of God: it is something done, not something declared. Preaching, too, is an act. "A true sermon is a real deed. It puts the preacher's personality into an act." Real preaching is the prolongation of Christ's action and Christ's gospel.

TOWARD AN UNDERSTANDING OF YOUTH

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The equinoctial storms of the world's youth are unusually severe today. A few years ago the young men and women of the nations of the earth were summoned to invest their lives in a world war. Shoulder to shoulder or face to face they met in mid-Europe. So grilling was this struggle that these youth awakened to novel self and social discoveries. In the common crucible they found realities anew, they shared their ideas, they created burning convictions, and some returned with their experiences to homeland and home fireside. This world's youth came back changed to find a youth at home in the process of change. Unitedly the two groups are speaking their mind.

What concerns this generation of youth? Stanley High, in a readable little volume, "The Revolt of Youth," has presented a survey of national youth movements growing out of the experiences of youth in the World War. The author informs us of the remarkable activities of the *Studentenschaft* and the *Jugendbewegung* in Germany, *La Jeune Republique* in France, the Women's Education Association, the young laborer's university in England, the Dem-o-cra-cy movement in Japan, the Renaissance in China, the *Studentsky Domov* in Bohemia, and several other great aggregations of youth, stout of heart, and determined to achieve certain educational, political, or religious objectives. Some goals are social in character, and some antisocial. But the important fact is, the youth of the nations of the Eastern world cherish corporate loyalties, and are bent on corporate action for the accomplishment of certain objectives of their own making.

Observe that youth in America are bent on many types of

novel behavior. The new era of crime is the product of older boys schooled in militaristic employment of the imagination and daring firearm usage. Take notice also of the "bobbed-hair" and "knicker" practises sprung funguslike among our girls in this country, of the insurgent stress upon jazz in recreation, of the major emphasis upon professional athletics, of the potentiality of fiction over fact in choice of literary reading, of the vigorous reactions against traditional moral and religious teachings. This wide range of youthful assertiveness in so many and such startling new standards of action bespeaks a new American youth.

The Youth of Yesterday and the Youth of Today

The standards of life employed by the youth of yesterday constitute vivid memories of the adult generation today. Then the first institution in the hearts of young people was the home. This institution provided the chief opportunity for social contacts, the fixing of friendships, the shaping of ideals, and the standardization of social behavior. The large sitting-room, for instance, was in constant demand by the children and the young people; the parents shared no small part in home play. In the matter of youthful instruction, parents offered regular advice, and children were prone to accept such advice as final. Dancing and card-playing and other entertainments questionable morally, were tabooed by thoughtful folks and were engaged in as a rule only by negligent people. Sunday was accepted as a day for rest and worship. The family as a unit went to church every morning and occupied their own pew. The remainder of the day was devoted to quiet and helpful types of family or religious endeavor. Money was not plentiful among young people thirty years ago. Children were fortunate to have a penny for church, one for Sunday school, and one for candy, each week in the year. The boy who spent the summer vacation at work and earned fifteen dollars felt rich. The girl was favored if provided with necessary clothes and the ordi-

nary comforts of life in return for her share in the conduct of home work. These characteristics of youth a generation ago are sufficient to recall the community atmosphere in which the present parents lived, moved, and had their youthful being.

Youth today have rebelled against many long-cherished standards and are engaged in a search for new norms of conduct. The home has been lowered from its exalted official influence. The street, the movie, the club, have wrenched away considerable home loyalty and invested it in new community recreations and new youth "mores." The demure and bashful small-girl type, well known thirty years ago, has become today the self-assertive, self-directive "young lady," making her own social engagements and choosing her own program of action. The one-time domesticated boy of early teens has now chosen to share his confidences with the gang or the club and assumes that his judgment is mature in mapping out his course of adventure.

Youth today are putting out into the great sea of life with a mighty sense of self-possessed potentiality and social initiative. Who established the bobbed hair and male attire craze? Not mother, far less grandmother. Who? None other than teen-aged Jean and her impetuous pals. Who has championed the "carnival of crime" paraded in every corner of our country? Not the parent criminal of our penal institutions nor the tenement boss of our city wards. Then who? None other than boyish Bill and his movie-militant confederates. Who has enthroned collegiate athletes today to lift physical feats of skill to such exalted levels of acclamation? Not the long-robed professor nor the circumspect trustee of our schools of learning. Who? None other than youth. Youth have repudiated the old proprieties of social behavior. They are engaged in the process of testing the stuff of new experiences, mapping out new standards of attitude, of value, and of action.

The comparison of the standards employed by youth of yesterday and those by youth of today offers stimulating study. Every wide-awake man and woman recognizes the marked hiatus between the two. The evidence is so emphatic that the contrast may be paralleled with the kerosene-lamp employed a generation ago and the incandescent light used today, the classical folk-dance and the sense-stirring jazz, the penny pawn and the dollar means of bargaining. If a generation ago youth were engaged in life-travel at a pace of six miles an hour, today they are setting a pace of sixty miles an hour. The behavior of yesterday has been all but discarded; and, in the quick process of transition in the social adjustments, no doubt, failures and successes are dangerously mingled as fresh guides of action are being forged.

This transition in the affairs of youth has been so sudden and so profound that few observers of the social fact have been able to follow appreciably the pendulum swing. Dr. Gerald B. Smith, an interested and critical participant in the affairs of youth, and one who has lived closely with them during this period of strange change, has expressed a conviction that never before in human history has it been so difficult for a parent generation sympathetically to understand the attitudes and values of the oncoming generation. If this conviction is reasonable, then grave problems invite the attention of those who hold at heart the interests of youth.

Has There Been a Moral Breakdown of Youth?

The question of a moral breakdown of youth is involved in far-reaching issues, requiring cautious evaluation. Accumulative evidence does seem to point to such a breakdown, if one judges by the standards of yesterday. Youth today are not conforming to all the noble norms sanctioned by parents and grandparents. Our community life is suffused with illustrations in proof of this assertion. Sunday as a day of rest is not observed today as it was a generation ago. The Sunday news-

paper is now as common reading material as the Bible. Rarely does the whole family attend the service of worship together. Formerly mother and father provided the evening's entertainment for their children and supervised it carefully; now the school or some society provides for the hours of recreation and introduces its own selected program. Topics of the home, formerly considered private materials for the family circle, have in these latter days become the common themes of the club. Children's submissive obedience to parents once in vogue is now seldom practised. The curfew has lost its control on our city streets. The Methodist Episcopal church has realized the futility of its law against dancing and card-playing, and is about to remove that plank from its ecclesiastical platform for the reason that it cannot be enforced. Youth are bent on dancing, card-playing, scouting in knickers, treating Sunday as a gay day for motoring, rebelling against the dictums of parents, refusing to yield to sacred traditions.

Has there been a moral breakdown of youth? Yes, according to traditional standards. Legion are the people, enslaved to their *Zeitgeist,* who fail to find any motivation of young people save that of commercialism, selfish pleasure-seeking, sensationalism, or neo-paganism.

On the other hand, there are those who believe that there has not necessarily been a moral breakdown of youth. These people would waive judgment until they can observe what standards the new youth produce. The new products are not akin to the old. Looking backward, they are amazed as they trace the radical change; but looking forward, they withhold decision as to whether there has been a moral collapse of young people. By accomplishments yet to be determined these judges expect to determine the validity of the new norms. Some feats are at hand, it is true, upon the basis of which judgment can be passed, but experimentation under the present-day régime has been so briefly employed that the feats accomplished are not adequate for the purpose of forming trustworthy conclu-

sions. These accomplishments do point a peril, but they also merit magnanimity of hope. But a deeper issue imperatively demands our attention.

The old social attitude and the new attitude are fundamental issues in the revolt of youth. In company with an individual's values develop his social attitudes; one set is the counterpart of the other. They are bound together by means of behavior in the group and constitute the standards of current culture. Students of youth may profitably apply themselves to a consideration and a comparison of the social attitudes at work in the rise of the old and the new orders of youth.

The historical attitude responsible in the main for the values practised by youth a generation ago was an overripened Puritanism. Children were accepted in the home as bad babies, sons of Adam, " born in sin and conceived in iniquity." They needed to be saved from the devil's control. To accomplish this divine mission, parents like Susannah Wesley proceeded to " break the will " of their children. The key to the kingdom was unquestioned obedience to parental superiors in the home and to a theological Christ in the church. As for the boy or girl, " Theirs not to reason why."

The disciplinary scheme of this religio-social school has served its purpose, and substantial evidence is at hand to prove that this scheme is passing. The theological undergirding of Puritanism is discountenanced today by cheerful people. Few in this hour call down the curse of corruption upon the soul of the lass or laddie of tender years. As professionalists in defense of a certain faith, some may; but practically, in estimation of their own boys and girls, every one knows better.

Moreover, Puritanism did not produce a moralized youth, for it is feudalistic and mechanical. Authority reigns from the top down. Superiors in age and prestige instruct and compel inferiors. Obedience is accepted by children as the regular

policy. Rules thus set forth by a religious hierarchy and committed by a docile youth do not produce moralizing persons. Rabbi Lazaron, of Baltimore, makes the statement that "the uncompromising attitude of the orthodox Jew has done as much to produce lawless Jewish youth as any other contributing cause." [1] The external application of rules to youth seriously reduces the social value of their experience and breeds contempt for law. Puritanism has lost its reputation as a humanizing agent building men of moral force capable of moral leadership. It may be concluded therefore, so far as the rank and file of young people are concerned, that not only have the old values of conduct crumbled; but the authoritative social attitude of Puritanism has collapsed.

From the ruins of the traditional standards are rising the new norms shaped by the social attitude of pragmatism.[2] That is to say, youth today have forsaken the historic academic "mores" of society, and have assumed the right to venture, to experiment, to test all things and to prove that which is good for them. Out of the field of experimentation they are rearing their fresh codes of conduct. The pragmatic attitude determines such norms as they create: bobbed hair meets a utilitarian need in personal dress; dancing and card-playing, not necessarily associated with vicious conduct, can be made a wholesome means of recreational life; Sunday, once a bore to a child on account of a series of arbitrary "Thou-shalt-nots," may by a certain social and educational employment be made a welcome and wholesome round in the weekly calendar. The stereotyped say-sos of parents of the old school of social instruction do not always harmonize with tested values in youth's world of action.

By means of the method of pragmatism, youth have switched their moral emphasis from feudalism to freedom,

[1] Jane Addams accounts for much juvenile delinquency in Chicago on the same general grounds. "Spirit of Youth and the City Streets," p. 45.

[2] The term "pragmatism" is not used here in reference to any school of philosophy but as a type of method, the project method, with which all scientists are familiar.

their controls from external laws to internal choices.[3] And by the new tactics thus employed, youth are achieving a new moral tone; they have launched on a voyage which will make for conviction and dynamic in the realm of social behavior. In this adventure, they must learn to choose for themselves their standards of action, and in the burden of making choices they consequently build moral character and democratic leadership. In this process of choosing and building, youth are undoubtedly burning their fingers in treacherous fires. Not all the values being set up by the adventurers will survive the test of social fitness. But the salient fact that must arrest our attention is this, that the pragmatic attitude which youth is exercising today is producing new values, values based on personal investigation and personal choices, producing free moral agents and responsible citizenship.[4]

But the situation in which youth find themselves today is not satisfactorily interpreted when their behavior is characterized as a revolt from Puritanism to an adoption of pragmatic endeavor. To account for the rise of this formative attitude remains an important link in the problem of understanding young people. It is common knowledge in psychology that an individual's environment shares in shaping his character, and inversely, that an individual leaves his own trade-mark upon his environment. The latter factor in social interactions has been treated above. Youth are engaged in transforming their environment. But, what of the former factor? In what re-

[3] This position is taken in an editorial, *Religious Education*, June, 1922, p. 196. The most representative group of the student body of a midwestern college printed a circular to advertise a man whom they wanted to make president of this organization, saying, "He is not antagonistic to the faculty, *but neither is he subservient.*" Perhaps the finest demonstration of this characteristic in the student world occurred in Indianapolis last December at the Student Volunteer Convention. The representative youth of American colleges and universities present turned from the arbitrary control of the old organization and the old leaders. The slogan of previous conventions, "The evangelization of the world in this generation," they radically reinterpreted. They demanded a share in the reins of government for the direction of business. Securing this, they proceeded to forum discussion of such problematical issues as they face in their immediate campus situations, and such as concern the establishment of a *more* Christian order of society in America. In short, they sought truth out of student observation and experience, not from the lips of would-be prophets or wise men. A very good statement of the Convention is given in the *Journal of Religion*, March, 1924, "The Religious Ideals of the Student Volunteer Movement," by A. G. Baker.

[4] By "moral" the writer does not necessarily imply that this generation of youth exhibits a conduct superior in worth to that of former generations.

spect has American society, in the large, stimulated its youth to adopt a transformed perspective?

The answer must be composite. It should be borne in mind that the insurrectional tendencies of sex, common to the adolescent of every generation, have contributed their full quota of unrest and of shifting interests. Strangely and somewhat suddenly, the boy and girl awaken to find themselves taking on new power. Self-consciousness tending to bashfulness or precociousness asserts itself; old hobbies, clothes, " mores," friends, are rejected as childish; the young man and young woman emerge. The transition under any circumstances is a clumsy one. In his text, " Religious Education in the Family," H. F. Cope suggests the problem of the ill-adjusted adolescent in the home in these words: [5]

> It [distrust of parent advice] is due to the attempt of a will now realizing its freedom under social conditions to adapt itself to a will that has hitherto directed it.

The adolescent is involved in the process of readjusting himself to the same old world of persons and values.

In addition to the questioning desires of sex-stimulated youth, the environment proper is furnishing this age of youth with some radical urges to determine the situation in which young people find themselves today. Some of the more important urges can be mentioned but briefly here. Perhaps foremost for consideration is the polarization of peoples in large industrial centers. During the last half century urban centers have been calling youth from farm and rural towns to invest themselves in great mechanical institutions for the wholesale production of " goods." They have succeeded in hiring armies of young people in congested cosmopolitan areas introducing them to economic, recreational, and social opportunities unheard of a couple of generations ago. It is entirely impossible for such young people to utilize the community standards they

[5] Op cit., p. 186.

fostered in the simple life of rural America. They are faced with the necessity of entering the open field of creative experience with a new approach.

The inviting challenges of many institutions have arisen in this altered organization of city life. The triangle of controls, home, church, and school, cooperatively supreme in child life not long since, have found themselves today fighting for a place in the sun with the movie, the automobile club, the college fraternity, and the concessions of the " down-town " midway. Vocations and avocations have multiplied until young men and women face a medley of opportunities for work and play that baffles or defies good judgment. Youth have no alternative living in the midst of such conditions: they must forge a new social attitude to meet the aggravating appeals of their diverse environment.

In the case of American students, the school atmosphere has contributed a stimulus to require notable change in the interpretative attitude of rising youth. As young men and women imbibe truth at the springs of modern science and learn what laws control them and their world, they meet the necessity of changing their life perspective. When the tenets of natural science clash with those of the traditional interpretation of the Bible something significant happens in the thinking of a young man.

The student awareness of incongruities between the instructions of science and some of the conclusions of popular religious thinking has precipitated a far-reaching conflict. The hypothesis of evolution, considered by many, a few years ago, a social weapon of the Evil One, is now accepted as a beneficial theory by many good people. Whether representatives of the Christian churches would have it so or no, youth are breaking with other-worldly terms in matters of religious interpretation and are substituting the vernacular of the campus and the stadium. In brief, there is accumulative evidence that the industrial and college-controlled communities of our age are

the prime agencies contributing to a reshaping of the social attitudes of American youth.

There is great possibility and grave danger in the new experimentation of youth. With lifted anchor their human bark is afloat in our generation, and they are set to sail the seas of social experience and to choose their own ports of destiny. Shall leaders of these young mariners dwell in old harbors forsaken and wail on account of broken loyalties, or shall they set sail with youth and "lend a hand" in the great adventure?

Some Vexed Problems of the New Youth

Broadly considered, the problem of new youth is a problem of choice of controls. If formerly youth traveled at a rate of six miles per hour, then today youth have set a pace of sixty miles per hour; and the old controls refuse to work in the new adjustments. Puritanical sobriety has failed to function in a "jazz" day. Unquestioned obedience to superiors is unknown in the spicy and stimulating atmosphere of current Main Street. Parents who are inflicted with legalistic ennui are poorly prepared to advise life-contacts and life-work for boys and girls whose ears and hearts are thrilled with challenges from innumerable fields of urgent opportunity. Nevertheless, the stabilizing strength of a current, social conscience is imperative. How shall it be determined?

The paramount question in the religious education of youth today is, whether we desire to subscribe to and reenforce the well-known autocratic controls which Western culture has historically developed, or to adopt the lead of science in its thesis that all life in relation to its environment is in continual process of change, and the lead of social democracy with its thesis that all members of the group must have equal and deliberate opportunity for mutual enrichment of life, as our directive Christian principles in building a better world order. If the former alternative is chosen, then the educationist should resort to a technique of coercion, using punishments and

rewards; if the latter is adopted, then the student of youth must define the problems which vex them and suggest the way to the problem's undoing.

In the light of the second approach, the following regulations possibly provide the most serious problems for this generation of youth: First, one observes the regulation of cleanliness. With the breakdown of social authority and the new freedom prevailing, young men and women have a severe task in living clean. Difficult is it for adolescent youth under any circumstances to maintain cleanly habits of conduct; doubly difficult is it in the uncharted sea which present-day youth have chosen to explore. Difficult is it to be clean in mouth, for the tongue is an unruly member and is difficult to discipline in normal situations; how much more so in the present era of sheer emancipation? To speak the wholesome word under all circumstances, to give expression to respectful conversation, to order a healthful social atmosphere, offer young people a big program today. Difficult is it to maintain a pure mind, for the pictures upon which imagination loves to dwell play to vaudeville under slight provocation. Dreaming offers a source of genuine strength for good or for ill in youth, but a source provoking unusual problems in this day of autonomous behavior.[6] Difficult is it to live pure in social interactions between sexes, even though the social pull between young men and women may become divine.

To help meet this critical stage in the biological and social evolution of youth, two types of technique are employed by folks who are attempting to direct the situation. The Puritan seeks to control children by means of a series of taboos. Sex-ignorance is capitalized as a primary virtue, even though experience has taught time and again that such ignorance is not always associated with innocence. The repressive authority of the adult introduces many unfortunate "complexes" in the

[6] "In failing to diffuse the fundamental instinct of sex through the imagination, we throw away one of the most precious implements for ministering to life's greatest needs." Jane Addams, "Spirit of Youth and the City Streets," p. 74.

relations between young men and women. Physiological impulse and social inquisitiveness in the older boy and girl frequently break through parental taboo to involve them, the family, and the community in tragic consequences. History clearly indicates the futility of this scheme of adolescent control.

In direct comparison with this Puritan, works the prudent parent who believes that all young people should know the meaning of sex facts. Mrs. Milton Higgins, late president of the National Congress of Mothers, narrates a story of her visit to the home of a friend. In the course of the conversation, the little girl present called her cat to show her to her guest, but with this warning, " Don't squeeze her too much, Mrs. Higgins, for she has little kittens in her." Children thus acquainted with animal sex, and as their age permits, wisely introduced to themselves, become youth for whom the way is unfolding to intelligent and responsible citizenship.

In addition to using sex-education, this type of parent encourages free camaraderie of his boys and girls with others. He is convinced that youth-inviting and parent-approving associations of young people are contributive to the best welfare of all concerned. Sir Philip Gibbs, in his late novel, " Heir Apparent," pictures a boy and girl walking from Oxford to Henley without a thought of " proprieties." Though they became involved in some dangerous experiences, they arrive at their goal " wonderfully safe—safer than the youth of earlier times because they have a finer simplicity and frankness of mind and no secret doubts." At least one national group of young people have accomplished this remarkable friendship and are reaping the social benefits therein involved.[7] To live the normal social life, young people should be so informed under favorable auspices, that they may discover for themselves that the laws of the human organism and the laws of social intercourse are laws of God. Walter Lippmann advisedly suggests broad plans for this reconstructive work. Every wholesome

[7] See " Idealistic Revolt in Germany," *The Living Age*, March 8, 1924, pp. 455-457.

avenue of human life must be cultivated in order to produce well-poised men and women.

> Cities and factories, schools and homes, theaters and games, manners and thought, will have to be transformed before sex can find a better expression. Living forces, not statutes or clubs, must work that change.[8]

Another problem focuses in the regulation of spare-time program. The welter of waste in youth's employment of spare time is woefully evident in American life. Idle talks, malsupervised recreations, purposeless behavior, as shared by young men and women, suggest how recklessly time is used and how vacillating character is encouraged. One has only to mention the automobile, the pool-room, the saxophone, the dance-hall, the ball-diamond, the "hike" club, the popular magazine, to suggest the long list of recreational agencies at work to satisfy the eternal hunger of youth for the dramatization of life-interests. Many people agree in spirit with Lorado Taft in his judgment on this general question of play-employment: "Fateful are the leisure hours. They win or lose for us all eternity."

The professional social worker has advanced beyond the stage of criticism of inherent evils in the recreational life of American youth. He is exercising his influence today to demand that the community take a positive interest in the leisure-time activities of its young people, and that it provide supervised agencies and programs for this thoroughly legitimate and wholesome investment of time, vitality, and public funds. James H. Tufts in a recent publication, "Education and Training for Social Work," has raised the public question into clear light when he asks:[9]

> How can the community health, the community good fellowship, the development of the finer tastes in literature, in drama, in music, in color, be met, in so far as neither private interest nor commercial interest is awake to these or concerned with them?

[8] Walter Lippmann, "A Preface to Politics," p. 156.
[9] Book Review, *Playground*, December, 1923, p. 520.

One university in this country has recently scheduled a course on " Play and the Social Utilization of Leisure Time " to provide evidence for the better control of this important aspect of young life. Spare-time exercises require the control of a deliberately planned program, sponsored by a socially responsible community. Engagements otherwise directed are a moral gamble.

A third issue defines itself as regulation of religion. Almost every wide-awake young person in this country is facing in his own life the need for a vigorous religious control. Traditional training explains the situation. The majority of young men and young women have been instructed in childhood in an environment where the attitude and values of an overgrown Puritanism prevail. Conformity to the well-fixed customs of the past was his major religious task. Now that this youth has broken with the controls of the past and become negligent of the old social attitude, he has logically concluded that he must necessarily be irreligious. The only conception of religion he has is a puritanical one. That rejected, there is no alternative, in his way of thinking, but life-investment beyond the pale of religion. In consequence of this interpretation of religion many students in our colleges and universities today are firmly convinced that they do not want religion because the standards taught them in their childhood have lost their power to hold the respect of their changing minds.

Thus there is presented a vital call for a new religious control in the hearts of youth. In degree, they are religious! Honest search for light on the issue of worthy living is the first mark of commendable religion, and no greater service can be rendered this generation of youth than the service of assisting them in the interpretation of such experience. Youth have not lost religion; they have turned from the program of Puritanism to a quest for wholesome life-relations within their thrilling and social and cosmic world. They are as religious as ever, only their religion is of another color and quality. The

dynamic of such a religious interpretation based on free moral inquiry into the social and cosmic facts of life and spontaneous and wholesome response to the stimuli arising out of the world in which they are searching, affords a religious control which they will be glad to employ for more beneficial investment of life.

New Youth Challenge New Leadership

That youth invite new leadership today is being demonstrated in a particularly striking way on the school campuses of our country. The church leader advocating speculative theology is treated as a foreigner out of another world. The interpreter of current religious problems is welcomed as a cordial friend.

The simple fact that an adult is a parent of long standing does not necessarily constitute him a "bona-fide" leader of youth. The same may be said of a college president or an instructor in religious education. In the social process of the paralyzing of old controls and that of fumble and success groping for new norms as engaged in by youth, parents and teachers have often proved themselves utterly unable to help meet the problems involved in this transition. Either on the one hand, social restrictions have been tightened to an extreme that has made for utter anarchy, or on the other hand, leaders have encouraged such thoughtless freedom that free youth, failing to appreciate the values of their social heritage, have resorted to an incontinent code of conduct. Alas, too often the girl and boy of adolescence placed in such an honor rôle, have ignorantly tumbled into serious abuses. Society gives untutored youth an impossible task when it expects them to live by free choice the life of adults. No young person by his own desires can live out well or wisely the responsibility of mature life. True, he may have the ambitions of a man, but he has also the inexperienced mind of a boy. He and his class require guides and will welcome the leadership of parent or friend, provided that that leadership meets his highest needs.

In the first place, youth invite leadership appreciative of their problems and their life-perspective. The new leaders must be friendly toward youth, and friendship is generated by means of mutual acquaintanceship, intelligent reciprocal appreciations, and sound faith between parties concerned. In the spirit of Jesus must they suffer boys and girls to come unto them. In the spirit of the successful parent, must they share the ups and downs of youth—share them so profoundly that the ups and downs of youth become in problematic form their own ups and downs. They must also experience for themselves the limitations and the reservations of youth as brought to bear upon these ups and downs. Most men grow away from youth by the natural process of advancing age. The leaders of youth while growing mature must maintain by creative endeavor appreciation of such values and attitudes as are exemplified by youth. Forceful persuasion in the form of any superimposed authority invites rebellion on the part of youth, but genuine friendship will always win its way and its desires in the heart of youth. To build a safe generation for tomorrow there is no adequate alternative but the active and sympathetic friendship on the part of adults toward rising youth. The American poet, Edgar Guest, voices this spirit when he says he will consider himself a failure in life no matter how much money he makes or what fame he achieves if he does not become a father who can worthily lead his boy out into the big, broad, and useful world.

As a second consideration, the new leaders of youth who have become appreciative of youth's perspective must put youth on their honor. Much unmeasured injury has been wrought through the ranks of youth by well-meaning folks who have grown so pessimistic that they point derisively at "the downward trail which the younger generation is blazing."

May it not be that the party creating the most serious crisis in the revolt of youth consists of those who have utterly failed to sense the significance of this promising conversion of young people to new life interests? Herein lies the grave danger.

The youth of today are not less trustworthy than that of any other generation. They will demonstrate the wisdom of this trust if they are provided with freedom to feel advisedly their way out into their new world of opportunity, and if they are faced squarely with the unprecedented social responsibilities provided by that world.

People who cannot conscientiously approve of the extreme attitude youth have adopted in their behavior today should frankly admit: "We have gone with you as far as we can safely go. Your perspective carries you farther from shore than ours will permit us to lead. Though we cannot see the hopeful harbors which apparently you are determined upon reaching, nevertheless we trust you in your venture. We wish you godspeed; and with your moral ventures unplumbed in possibilities, we invite you not to forget the past and abiding values for which your parents lived and gave their lives." Such well-wishers approve the sentiment expressed in the Chinese-Christian maxim, "Agreed to differ, determined to love." Somehow, no matter how strong the evidence may be to support deep concern for the future of young people, well-meaning folks must create a social atmosphere which puts youth on their honor.

On the other hand, some mature friends of youth can catch the drift of their adventure and follow appreciably the entire span which youth are measuring. To such falls the task of stimulating in their youthful cotravelers confidential friendships so that they may go forward as those who feel that upon them rests the good-will of older folks, and also the burden of building a changing civilization which must supersede in achievement the old.

Lastly, if mature leaders today would go forward in league with the youth, they must be willing to set a worthy behavior-pace for these youth. Youth will worship their Sir Galahads and will fellowship parent and friend Galahads in any commendable enterprises to the ends of the earth. Perhaps

nowhere in America is this cry for genuine hero-worship more urgently expressed than in American homes on the part of the children of American parents. America must reestablish the intimate good-will of the home circle. There's no alternative for the family fireside and the family playroom.

Some one has said, " It is a crime of American men that they are playing such a small part in the lives of their boys." The parent who personally sets a pace for his children, plays a strategic rôle in the lives of his children and provides for an immortality of social idealism which is the highest inheritance he can vouchsafe to the succeeding generation. But, not only in the home, as truly on the street, from the campus, in the office, and at the shop, issues the thrilling challenge for new leadership to blaze the knightly trail with youth. In addition, then, to the reestablishment of home stability based on good-will, America must found socialized community life in which each member assumes regard for the well-being of every other member. These challenges must be met by this generation of men and women if in the revolt of American youth the best values of our civilization are to be carried forward to more desirable ends on behalf of this Republic of America.

NOTES AND CURRENT DISCUSSIONS

JOHN WESLEY was an unusually fertile-minded man. The nature of his busy life made it quite possible for him to have had thoughts upon a wide range of subjects, some profound and necessarily some superficial thoughts. He lived before modern science had gotten well under way. He believed in witches and thought the Scriptures justified their destruction. He insisted he would "not give up to infidels belief in witchcraft and apparitions as one great proof of an invisible world." In a sermon on "The Cause and Cure of Earthquakes," he declares that "sin is the moral cause of earthquakes," and on the basis of a then recent succession of earth tremors, as divine warnings, he appeals to men to repent.

And yet Wesley was strangely hospitable toward the idea of evolution, a century before Darwin formulated it and brought it into general notice. In his "Survey of the Wisdom of God in Creation," Wesley writes:

> All is metamorphosis in the physical world; forms are continually changing; the quantity of matter alone is invariable; the same substance passes successfully into the three kingdoms: the same composition becomes by turns a mineral, a plant, insect, reptile, fish, bird, quadruped, man.

Here is evolution on the biological side. And it will be observed that this distinguished religious leader apparently saw no incompatibility between this idea and that of creation as an act of God, as the title of the treatise shows. Not the evolution of living things only, but of historical events and movements was evidently in Wesley's thoughts, for he goes on to say:

> This immense system of coexistent and successive beings is no less one in succession than in coordination, since the first link is connected with the last by the intermediate ones. *Present events* may make way for *the*

more distant ones. . . In the universe all is combination, affinity, connection. There is nothing but what is the immediate effect of somewhat preceding it, and determines the existence of something that should follow it.

Wesley would feel more at home with Darwin than with De Vries, for the latter has pointed out sudden and unexplained leaps in the development of species. This would appear from these words of Wesley:

There are no sudden changes in nature: all is gradual and elegantly varied. There is no being which has not either above or beneath it some that resemble it in certain characters, and differ from it in others.

Amongst those characters which distinguish beings, we discover some that are more or less general. Whence we derive our distribution into classes, genera, and species. But there are always between two classes and two like genera *mean* productions, which seem not to belong more to one than to the other, but to connect them both.

The polypus links the vegetable to the animal. The flying squirrel unites the birds to the quadruped and the man.

It will be observed that Wesley had not only considered the question of links between the various genera and species, but also had given some thought to the various "missing links," for he writes:

If there is nothing cut off in nature, it is evident that the distributions we make are not hers. Those we form are purely nominal, relative to our necessities and the bounds of our knowledge. Those intelligences which are superior to us, discover perhaps more varieties between two individuals which we range under the same species than we do between two individuals of distant genera.

Nor does Wesley shrink from including man in his evolutionary scheme, going even beyond the average modern scientist in definitely linking man with the ape. Thus he writes:

By what degrees does nature raise herself up to man? How will she rectify this head which is always inclined toward the earth? How change these paws into flexible arms? What method will she make use of to transform these crooked feet into supple and skilful hands? . . The ape is this rough draught of man; this rude sketch; an imperfect representation; which nevertheless bears a resemblance to him. . .

Mankind have their gradations, as well as other productions of our globe. There is a prodigious number of continuous links between the most perfect man and the ape.

These speculations of this distinguished religious genius, of course, prove nothing, as to the truth or falsity of the evolutionary doctrine, for Wesley was not a scientist; but they show in a striking fashion that in his mind there could dwell at once a belief in God and in evolution, and that belief in a gradual method of creation is altogether consonant with a warm-hearted evangelistic faith, in respect to which few have ever surpassed the founder of Methodism.

It is interesting in this connection also to observe that the Methodist Church has been less disturbed by the current agitation concerning evolution than has any other of the leading denominations. Bishop F. J. McConnell, in an article in *The Homiletic Review,* of February last, sees the explanation of this fact in the emphasis the Methodist people have always placed upon Christian experience. Stress upon intellectual theories tends to division, while emphasis upon the common spiritual experience makes for unity.

In the January number of *The Expositor,* edited by Dr. James Moffatt, Prof. T. H. Robinson writes upon "The Best Ten Books on the Psalms." Of course, out of the wealth of literature on so fruitful a subject, it is not easy to pick the ten best books. No part of the Old Testament has made so wide an appeal to the religious nature. The historical criticism, however, has in some respects found this collection of hymns and spiritual songs a less fruitful field of research, because the historical background is less important for the discovery of their essential message than for that of the prophets, for example; and also is in most cases, less easily discoverable. As Professor Robinson says, "Practically all that we know of their background is derived from the text itself." No little interest once attached to some of the psalms

because of the personalities to whom certain of them were by ancient Jewish tradition attributed as authors. We now know quite well that these traditions cannot be depended upon, and that the value of the psalms is quite independent of the traditions concerning them. Men will never lose interest in this collection of inspired masterpieces, permeated as they are with the noblest impulses of the human heart, however much they may fall short here and there of the lofty spirit that Jesus taught.

Professor Robinson divides the types of works most serviceable for an understanding of the Psalms into three classes—translations, commentaries, and general treatises. Of the many translations, both into prose and into poetry, he gives first place to Professor J. E. McFadyen's translation, as giving to the reader not only the results of the best Hebrew scholarship, but at the same time preserving the spirit and even rhythm of the Hebrew poetry. The translation of Canon Driver is given second place. These are two of the selected ten best.

Of commentaries, for those who use the German Baethgen or Kittel is recommended. Professor Briggs comes next. Perowne, though his work first appeared in 1864, is still one of the best ten. For insight into the spiritual truth of the Psalms coupled with rich scholarship, high place is given that matchless preacher, whose expositions have blessed thousands of ministers, Alexander Maclaren. His work in the Expositor's Bible series finds place among the chosen ten. Finally, Kirkpatrick, in the Cambridge Bible series, is given high rating among the best. The three other books—those of a general character—are W. G. Jordan's "Religion in Song," which appeared in the "Humanism of the Bible" series, Prothero's "The Psalms in Human Life," a historical survey of Christian experience, as illustrated in the Psalms, and C. L. Watson's "The Psalms at Work."

Many preachers, who have never tapped this rich vein of homiletic material, might greatly freshen and vitalize their pul-

pit work by a careful study of the Psalms, with such illuminating and suggestive helps as that proposed by Professor Robinson in his list of ten best books on this part of the Old Testament.

Dean Inge, in the second series of his "Outspoken Essays," makes use of this epigram: "Science deals with facts without values; religion with values without facts."

But the sentence of the brilliant dean may be criticized in both its clauses. Science deals with facts and also with values. It is quite true that for the scientist a flower is no more valuable than a weed, a chicken than a hawk, a sound mind than a neurotic, but implicit in all science there are ultimate values. Whenever a scientist undertakes to find out the truth about any subject, he is searching for that which belongs to the absolute structure of things; and the fact that he is not satisfied till he thinks he has found it, is admission that the truth has for him a *value* which its opposite has not; and not for him only, but for all, and so has in itself a value which the false has not.

Sir Arthur J. Balfour in an essay, "Creative Evolution and Philosophic Doubt," says:

> In accepting science, as we do, we are moved by "values," not by logic. If we examine fearlessly the grounds upon which judgments about the material world are founded, we shall find that they rest upon postulates about which it is equally impossible to say that we can theoretically regard them as self-evident, or practically to treat them as doubtful. We can neither prove them nor give them up. Concede the same philosophic weight to values in the departments of speculation which look beyond the material world, and naturalism will have to be abandoned. . . Values refuse to be ignored. [1]

In religion, values are more consciously sought and conserved. In science they are less consciously sought, but implied.

[1] Hibbert Journal, Vol. x, p. 3.

The late Professor Hugo Münsterberg, of Harvard, in an address before Yale University on "Science and Idealism," voiced the same idea, when he declared:

> The scientist forgets that all his causal explanation has no meaning whatever, and his statements no truth, and his universe no reality, if he and we are not presupposing an idealistic belief in those absolute standards of eternal values by which we can discriminate the true and the untrue, the good and the bad, the real and the unreal.

Furthermore, religion has to do with facts, as truly as has science. The facts of spiritual experience are as surely facts, and are as capable of scientific study as any other sets of facts. Christianity is an historical religion, and demonstrable historic facts lie at the basis of historic faith. The facts of both science and of religion are ultimately grounded upon presuppositions which cannot be proved, but which cannot be discarded, if either science or religion is to have any intelligible meaning. Mr. Balfour again may be quoted. In commenting upon Herbert Spencer's antithesis—drawn between science and religion—namely, that science has to do with the *knowable* and religion with the *unknowable,* Mr. Balfour well says:

> He [Spencer] has had the acuteness to see that our beliefs cannot be limited to the sequences and coexistences of phenomena; that the ideas on which science relies and in terms of which all science has to be expressed, break down under the stress of criticism; that beyond what we think we know, and in closest relation with it, lies an infinite field which we do not know, and which with our present faculties we can never know, yet which cannot be ignored, without making what we do know unintelligible and meaningless. But he has failed to see whither such speculations must inevitably lead. He has failed to see that if the certitudes of science lose themselves in the depths of unfathomable mystery, it may well be that out of these same depths there should emerge the certitudes of religion; and that if the dependence of the "knowable" upon the "unknowable" embarrasses us not in the one case, no reason can be assigned why it should embarrass us in the other.

Some interpreters of recent years since Sweitzer have laid, in our judgment, undue stress upon the apocalyptic ele-

ments in the thought and teachings of Jesus—finding these elements almost everywhere in his message. Doubtless it would be unreasonable to expect that the apocalyptic attitude of mind, or at least the apocalyptic approach, would be absent from our Lord's method of teaching, or from the minds of the disciples through which his messages have come to us; for that attitude was pervasive in their day. The point of contact would have been difficult without it.

Professor Hogg, in his able volume "Redemption from this World, or the Supernatural in Christianity," undertakes to disclose the difference between the supernaturalism of Christianity and the supernaturalism of apocalyptic. The difference Professor Hogg finds in the contrasted views of the natural, rather than in divergence of the respective conceptions of the supernatural; for in both, the supernatural is redemptive. Apocalypticism thought of the natural as in itself the source of human bondage. The world order was essentially and definitely hostile to man's true good. It must therefore be overthrown. On the contrary, Jesus found the enemy within man himself, in man's sinful character. His nature therefore must be redeemed. "It was not the world without that was unclean, but the world within." Hence not overthrow, but a new creature was Jesus' objective. His kingdom was to come, not with observation "Lo here! Lo there!"—but was to be set up in men themselves. The present was evil, not because the world was a wilderness, but because man had lost his way, through to the clearing.

Accordingly, "Jesus' conception of miracle is not as the breach of the natural order, but as a breach or a barrier *within* the natural order" . . . "and since human distrust has created the barrier, faith can dissolve it." God's miraculous breaking into the natural order for redemptive purposes by some mechanical *tour de force,* because of man's lack of faith, is therefore in contrast with Jesus' conception of faith which releases the pent-up fulness of God's cosmic energy; man's expectant

receptiveness and practical loyalty furnishing to the redemptive energies of God a wider liberty of self-expression.

In this issue of the Quarterly, President William Louis Poteat, among the ablest of our Southern educational leaders, for about a quarter of a century president of Wake Forest College, North Carolina, makes it clear, not only that Christianity is thoroughly compatible with the highest culture, but that Christian education must appropriate and apply all that is best in modern learning.

Dr. Daniel G. Stevens, book editor of The American Baptist Publication Society, furnishes a rich and original study of the wilderness temptations of Jesus. The temptation of our Lord never loses its interest, so full is it of suggestion for the student of nature, human and divine.

No apology is necessary for publishing, for the first time, an interesting setting forth, from original and rare documents, the course of the struggle for religious liberty, culminating in the provisions of the Constitution of the United States, by Professor William H. Whitsitt, the church historian. Doctor Whitsitt was a storm-center for Southern Baptists thirty years ago, and retired from his chair in the Southern Baptist Theological Seminary; but he never lost his interest in Baptist history. The paper published in this issue was among his latest manuscripts. The editor has taken the liberty of annotation here and there.

Professor Henry C. Vedder, of the Crozer faculty, presents a valuable study of the social life of the early church—an article which will prove suggestive in this day when the social implicits of the Christian message are of such deep interest.

Rev. Lester Reddin, among our scholarly pastors, raises and answers the question, "Did Jesus Teach a Religion of Legalism?"

Rev. E. Leroy Dakin, another thoughtful and successful

minister, who has held pastorates in Indiana, West Virginia, and now in Greater New York, interprets the prophetic office of the minister in a stimulating manner.

Professor Stewart G. Cole, recently elected to the Chair of Religious Education in Crozer Theological Seminary, is a native of Canada, received his scholastic training at McMaster University and the University of Chicago, and has been Professor of Religious Education in Carlton College, Minnesota, before election to the Crozer faculty. His article "Toward the Understanding of Youth" will be read with interest.

BOOK REVIEWS

The Genuine Words of Jesus, According to the Older Documents Underlying the New Testament Gospels. Edited and translated from the Greek by Neander P. Cook, M. A. Including a sketch of the Life and Times of Jesus. Based exclusively upon the Historically Trustworthy Sources. The Weimar Press, Alhambra, Los Angeles, California. Pp. 103.

Here we have again a book by an alumnus of Crozer, class of 1900, who after his graduation took his academic degree at the University of Chicago. It is a praiseworthy attempt to distinguish between the earlier and later traditions that have become embodied in our New Testament documents. But it raises more questions than it settles. What are the "historically trustworthy sources" underlying our Gospels, and what may therefore be accepted as the undoubted words of Jesus. Mr. Cook bases his work on the answers given by a school of critics whose criterion of what is "trustworthy" is believed by many scholars to be far too narrow. That is, they rely too implicitly on documentary testimony only. The passage, John 8 : 3-11, is a case in point. It is agreed on all hands that this is out of place where it is found, and is no part of the Fourth Gospel; but we have no information as to its actual origin. The documentary attestation of this incident is therefore extremely weak; nevertheless, on the authority of internal evidence alone, it is generally accepted as a genuine tradition. The same method, applied with both courage and discretion, would include in the "genuine words" of Jesus many that Mr. Cook discards.

In the prefixed sketch Mr. Cook speaks slightingly, if not contemptuously of the "pious legends" of the Gospels, and then proceeds to manufacture a legend of his own, about the mutual love of Jesus and Mary, the sister of Lazarus, that will shock some readers and disgust others.

The author has done his work as editor and translator in scholarly fashion.

Henry C. Vedder.

Byways in Early Christian Literature: Studies in the Uncanonical Gospels and Acts. Adam F. Findlay. Edinburgh. T. & T. Clark. 1923. Pp. vi, 354. 10s.

This volume is the Kerr Lectures, delivered in the United Free Church College, Glasgow, in 1920-1921, but delayed in publication. This delay, however, may be overlooked in view of the unusual material which the work presents and the manner in which the presentation is sketched. After an introductory chapter, the author deals with: Jewish-Christian Gospels,

The Gospel of Peter, Gnostic Gospels, Childhood Gospels, The Acts of John, The Acts of Paul, The Acts of Thomas. Any one who is interested in the early history of Christianity and the relation of the New Testament books to that history will see at once from those topics that here is a volume he will wish to read. If he is not already particularly interested in the field of thought covered by the work he may well permit what Doctor Findlay has given to become an introduction to an acquaintanceship which is likely to be continued. The work may be commended in this way because it combines a real historical spirit with a sympathetic attitude to miracles and to the supernatural in general.

Though the subject of the lectures does not readily lend itself to popular treatment, yet the style is really attractive and preserves sufficient of the character of public lectures to maintain the interest of the reader without difficulty. This is in part attained by keeping the pages free from foot-notes or other interruptions and bringing these technical matters together in forty pages of notes at the close of the volume.

While the book is hardly a reference work for the private library, it is likely to become that for students of the beginning of Christianity, and is increased in value for those purposes by a somewhat detailed index.

FRANK GRANT LEWIS.

The Holy Bible . . . Newly edited by the American Revision Committee . . . Standard Edition. (Including the Apocrypha.) New York. Thomas Nelson & Sons. Pp. x, 922, ix, 176, vi, 285. $2.50 to $4.00.

PROBABLY there are relatively few aware that the Revised Version of the Bible is now available with the Apocrypha included. The already large service of Thomas Nelson & Sons in publishing the Bible has been increased by this arrangement of the Scriptures. Happily they conceived the idea of securing the Revised Version of the Apocrypha as published by the Universities of Oxford and Cambridge in 1894 and binding this between the Old Testament and the New Testament portions of the American Standard Revision, thus making available the entire contents of the Bible as it was formerly published but in the most generally used of the recent revisions. This is, therefore, the form of the Revised Version which will most naturally be purchased and one which should come into common use.

FRANK GRANT LEWIS.

Down Through The Ages: The Story of the King James Bible. FRANK E. GAEBELEIN. New York. The Macmillan Company. 1924. Pp. ix, 106. $1.00.

SINCE the King James Bible was published no farther back than the year 1611, it is readily seen that the main title of this book appears to be too

inclusive. The discussion, however, assumes to be more in accord with the main title than with its subtitle interpretation, since the author uses more than half of the volume in a survey of the history of the Bible, as he understands it, previous to the period when the King James version appeared. This survey, however, is neither a historical nor a literary treatment. It is rather a thoroughly dogmatic presentation and does not furnish any such account of the origin of the Bible as is now sought by open-minded students. Even its discussion of the King James version is not only too brief to be of real value but consists rather of general commendatory statements than of historical information. In short, as the author may have intended, the book is suitable for devotional reading on the part of those who agree with the author rather than as a volume of historical help.

FRANK GRANT LEWIS.

What Is Modernism? LEIGHTON PARKS. New York. Charles Scribner's Sons.

THE Modernist is the least interested in the particular questions which have been given prominence in the present controversy in the churches; and thinking men and women outside the churches are not indifferent to religion, but are indifferent to the things about which the churches seem so excited. The Modernist would claim that none of these things is fundamental.

With these presuppositions, the author briefly traces the origin of the name to its contemptuous use by Pope Pius X (1907), meaning "new-fangled notions"; points out that Modernism is *not* a body of doctrine, rather "a state of mind," and is the movement of individuals and not of a party. Individual progressive Protestants must make the name worthy of respect; while others must recognize that it is never fair to judge a movement by the eccentrics who associate themselves with it.

The author further insists that many conservatives there are who consent neither to the Fundamentalist's position, nor to that of the Modernist of the radical sort, and these he classifies as Traditionalists. The three types, in his mind, may be recognized in the following quotation:

> The historic reality of the Man Christ Jesus is the corner-stone of the Christian church. On that both Fundamentalists and Modernists can agree, but many do not recognize that while a *historic* church requires a *historic* foundation. religion antedates history. . . The Christian Church is a particular form of the religious life and is based upon the historic reality of the life of Jesus.

Though his modernist leaning is apparent, Doctor Parks is not concerned primarily with the truth of either party's contention, but with a

plea for liberty. Distinguishing between the supernatural and the miraculous, in sympathy with the Modernist, he thinks "the church is making a fatal mistake in identifying religion with acceptance of the miraculous."

In chapter three he rehearses the arguments of both sides, relating to "The Two Supreme 'Miracles,'" with nothing new or decisive; and urges that faith in these ought not, as Bishop Gore claims, "to form part of that assurance on the basis of which faith in Jesus was claimed."

Chapters four and five, on "Intellectual Integrity" and "The Purpose of Modernism" are very vital discussions and real contributions to a phase of the controversy. In religion may one use a word, to express his faith, if that word once originally had a definite meaning and is now given a new connotation by the worshiper? Can he do this and retain intellectual integrity? He answers:

> The Fundamentalist repeats every article of the Creed *ex animo*, because he is intellectually still in the second century. The Traditionalist repeats the same Creed also *ex animo* but, having passed out of the intellectual atmosphere of the second century, interprets certain articles in accordance with the intellectual change which he has experienced. The Modernist also repeats the ancient words *ex animo*, but interprets every article in accordance with the intellectual atmosphere which he is breathing. If the test is to be intellectual agreement with the opinions of the men who first uttered these words, it is a question whether any educated man today is justified in repeating the Creed.

The author's argument, that one is thus saying what he means and meaning what he says, is very ingenious, but not altogether convincing—his illustrations being concerned with matters not in dispute and not used to express a faith.

Better material comes in the last chapter.

> The Modernist is less rationalistic and more mystic than is popularly supposed. He has been influenced by the scientific spirit, but he is far more influenced by the moral example of scientists than by their dogmatism.

SPENSER B. MEESER.

Christianity and Liberalism. J. GRESHAM MACHEN, D. D. New York. The Macmillan Company.

THIS is a reprint. One wonders why a reprint; and can conclude only that there must be other folks who "reason" that way. All will readily consent to this word in the introduction:

> In the sphere of religion, as in other spheres, the things about which men are agreed are apt to be the things that are least worth holding: The really important things are the things about which men will fight.

This reads like a declaration of war and swords are drawn early in the introduction, " for no institution has based itself more squarely upon the authority of a by-gone age " than the Christian religion.

As is known to many, the avowed intention of the book is to prove that " modern liberalism not only is a different religion from Christianity, but belongs in a totally different class of religions." This is a point of view taken by some radical Modernists, but is resented and rejected by the greater part of " conservatives " and " liberals " alike.

Doctor Machen, by a construct of Christianity which embodies a renaissance of long discredited theology and fictions of historical theories, makes the chasm gap wide. The discussion could scarcely be convincing to an opponent, though it might confirm one already convinced. But this is not the place for a fight.

SPENSER B. MEESER.

The Virgin Birth. FREDERIC PALMER. New York. The Macmillan Company. 1924. Pp. 56. 18cm. 75 cents.

THIS new treatment of an old subject is by the managing editor of the *Harvard Theological Review*. Doctor Palmer outlines his discussion under four headings: The Biblical Evidence; The Growth of the Doctrine; Miracles; The Virgin Birth and the Creeds. As these headings suggest, the author is familiar with both the New Testament material and, to some extent, that which is contained in other early Christian writings, the latter having been especially neglected ordinarily by those who have written concerning Jesus' birth. As a result the work, though brief, is well worth reading because it gives easy access to source material which is not readily available in the usual library.

At the same time the treatment is to some extent apologetic rather than merely historical. This may be seen for example in such a statement as, "The Bible never declares, as a truth to be believed, that Christ is God " (p. 28). This language implies that if the Bible did declare that Christ is God, the question would be no longer an open one for the historian.

The author's general position may be seen in the fact that he distinguishes between the possibility and the historicity of the virgin birth (p. 54) and in his insistence that the historicity

> is a detail of Christian tradition of no importance whatever to the Christian religion, and that an opinion either way should have no effect upon any man's religious or ecclesiastical standing (p. 55).

While the volume is well worth reading, its purchase is not needful, since a good public library will naturally have it.

FRANK GRANT LEWIS.

Modern Religious Cults and Movements. Gaius Glenn Atkins. New York. Fleming H. Revell Company. 1923. Pp. 359.

The author of this remarkably thorough and comprehensive discussion of modern religious phenomena attempts to discover the bases upon which the cults are organized. The apologetic, polemic, and intolerant notes are entirely lacking. His attitude is that of one who traces the rise of modern cults not to any inherent devilishness in human nature but to the deep spiritual hunger of seeking souls unsatisfied with orthodox traditional interpretations of certain fundamental problems of religious experience. In his opinion, the problems, upon an explanation of which all the significant religious movements of the present will be found to be based, may be reduced to three: the problem of sin, sorrow, and suffering, the problem of an unspiritual social environment, and the problem of immortality. In the first class are placed Faith Healing, Christian Science, and New Thought as representing the quest for health, well-being, and a rational reconciliation of the evil of experience with the love and goodness of God. The second class includes Theosophy and associated cults which are the outgrowth of a desire for illumination and spiritual deliverance along other than the accepted lines of Christian "redemption." Spiritualism attempts to solve the third problem by providing from physical phenomena an assurance of the immortal existence of disincarnate personality.

To all who are interested in a modern scientific study of the free religious movements and their bearing upon the Christian churches, this book will be found most satisfactory.

Arnold E. Look.

Christianity and Psychology. F. R. Barry. New York. George H. Doran Company. Pp. 195.

Recent Psychology and the Christian Religion. Cyril E. Hudson. New York. George H. Doran Company. Pp. 124.

Each of these volumes, by English authors, is an attempt to present some of the positions of modern psychologists as these appear to bear upon the fundamental beliefs of Christians. Psychology has of late cast a spell over everything, and has become more popular in a short period than any other branch of investigation, powerfully influencing the output of periodic literature and of the current fiction. Furthermore, it is not biology, nor chemistry, nor anthropology, nor the comparative study of religions that has been used in the most powerful and subtle way to discredit the spiritual truths that lie at the foundations of the Christian faith, but rather the naturalistic psychology. It was a great gain to scientific

knowledge when psychologists turned from the sole use of the introspective method—attempting to "catch the mind in the act" of thinking, a sort of turning on the light in order to study the darkness—but the extreme position of some physiological-psychologists has resulted in the elimination of the psychology and left only the physiology. That is, in studying the mind they have left no mind to study, but only brain changes; or at best only successive states of consciousness, with nothing to give them unity or meaning. In the study of states of the soul, the soul itself disappears, like Alice's cat, and only the smile is left. Freedom, personality disappear. Both of these volumes (neither of which we shall review in detail) undertake to interpret the findings of modern psychology, both as they aid in the understanding of the teachings and phenomena of Christianity, and also as they refute inferences some draw from these findings antagonistic to the Christian interpretation of life. These books will be found helpful in these two directions—particularly the study of instinct, the unconscious, psycho-analysis, psycho-therapy, etc., as these bear upon freedom of the will, sin, faith, prayer, and other fundamental experiences.

EDWARD B. POLLARD.

Imperialistic Religion and the Religion of Democracy. WILLIAM ADAMS BROWN. New York. Charles Scribner's Sons. 1923. Pp. 222. Price, $2.25.

THE distinguished professor in Union Seminary has given some hard thinking to those problems which have grown out of diversities and divisions among Christians. This volume treats in an interesting way variation in religion due to differences in personal experience and in psychological approach.

The three special types of religion selected for consideration in the study are the imperialistic, the individualistic, and the democratic. Of the imperialistic type, the Roman Catholic system is the best example, the militant, creedal sect and the religion of the State being others of the same general class. Individualistic religions are both positive and negative. The first of these would include the various mystical religions; of the second or negative type, Buddhism is the best example. William James' "Varieties of Religious Experience," which a witty reviewer dubbed "Wild Religions I Have Known," sets forth chiefly the individualistic types. The strength and the weaknesses of individualism in religion are clearly presented.

The democratic religion is the third, and the superior, type; but this has labored, thus far, under failure to create institutions adequate to its proper expression. In this type of religious life the call of comradeship

is most clearly heard; the thought for others becoming an integral part of one's relation to God.

The analysis of types here presented has some advantages over Harnack's (in "What is Christianity?") into the Greek, the Roman, and the Protestant type; and also Sabatier's (in "Religions of Authority and Religion of the Spirit") into the religion of the Church, the religion of a Book, and the religion of freedom. The book will be read with profit by those who would understand better the problems of Christian unity.

EDWARD B. POLLARD.

Buddhism and Buddhists in China. LEWIS HODOUS, D. D. New York. The Macmillan Company. 1924. Pp. xi, 84.

IN 1920 the Board of Missionary Preparation of the Foreign Missionary Conference of North America projected a series of concise presentations of the religious life of the non-Christian peoples of today and of Christianity's approach to them. The series is entitled "The World's Living Religions" and is edited by Frank Knight Sanders and Harlan Page Beach. These names guarantee the practical value of the series for the purposes for which the books are designed. This volume by Doctor Hodous is the third of the series to be published. The author is now Professor of Missions in China in the Kennedy School of Missions, Hartford, Conn. He was formerly missionary in Foochow, one of the most important centers of Chinese Buddhism. He aims to interpret Chinese peasant life as lived under the influence of Buddhism, rather than to give a formal study of the religion either historically or doctrinally. His purpose is "impressionistic rather than definitely educational." It is designed as introduction to the more scientific approach, to awaken interest, to stimulate inquiry and industry. The author expects that his volume will do this, and has added two appendices; the one gives hints for the preliminary study of Buddhism in China, and the second a brief but valuable bibliography. The titles of some of the chapters, Buddhism and the Peasant, Buddhism and the Family, Buddhism and Social Life, Buddhism and the Future Life, The Spiritual Values Emphasized by Buddhism in China, give some indications of method of treatment and the information to be gained from reading the volume. The last chapter is the practical one for the prospective missionary and for those Christians at home who will support him in his work. It is really a study in personal evangelism in this portion of the field white to the harvest. Professor Hodous' actual experience of sixteen years with Chinese Buddhists have given him sympathetic insight, and enable him to answer satisfactorily questions asked

by high-minded and earnest seekers after truth. The answer is emphasis on the person of Jesus Christ as (*a*) a Historical Character; as (*b*) the Revealer; as (*c*) the Saviour; as (*d*) the Eternal Son of God.

MILTON G. EVANS.

The World's Living Religions. ROBERT ERNEST HUME, Ph. D. New York. Charles Scribner's Sons. 1924. Pp. vii, 298.

THE editors of the "Life and Religion Series" of books published by Charles Scribner's Sons are meeting a real need in supplying handbooks for those who wish a proper foundation for more detailed study. Unquestionably Doctor Hume has laid the proper foundation. A broader and more solid one cannot easily be conceived. The author has every equipment for his task. He was born in India, reared there in a missionary family, and devoted his early manhood to Christian teaching and preaching in Western India. He was called from India to fill the chair of the History of Religions, Union Theological Seminary, New York. He has kept in touch with the leading educators and religious leaders. He has been exchange professor in the Universities of Bombay and the Punjab and lecturer at the Hindu University at Benares and the Moslem University at Aligarh.

Linguistic attainments, opportunities for wide observation, careful training in historical research and accurate analysis, sympathetic understanding, and power of condensed yet lucid statement, make a teacher an authority in any field. Professor Hume is an acknowledged authority in the history of religion. This volume can be safely recommended as the one book for which pastors and leaders of study-classes have been waiting. It itself lays the foundation, and the appendix furnishes a rich bibliography with which an imposing temple of knowledge may be built upon it.

"*The World's Living Religions*" has many noteworthy features, for example, a conspectus of the eleven living religions of the world arranged in chronological order of their origin; a succinct comparison of Hinduism, Jainism, and Buddhism; an unusually graphic and appreciative account of Sikhism; a good summation of the strength and weakness of all the leading religions; and a most discriminating summary comparison of the living religions among which Christianity stands as "the only religion which teaches as a doctrine of great practical as well as Scriptural importance that there is at work in the world a divine universal Holy Spirit, indwelling, teaching, suggesting, reprimanding, inspiring, transforming, available for every individual who will open his heart to this divine inner

influence." Teachers of the history of religions will hail Doctor Hume's latest book as an unsurpassed text-book for the classroom.

MILTON G. EVANS.

The Business of Missions. CORNELIUS H. PATTON. New York. The Macmillan Company. 1924. Pp. x, 290.

THE business of missions is the only business worth while. Every Christian is engaged in it; every Christian is a shareholder in it; it always declares dividends; but not of material sort. It is business because it demands industry, ingenuity, foresight, skill in management, patience, organization, cooperation. It is well that in a civilization where rivalry for acquiring the good-will of alien peoples by giving is supplanting the rivalry of acquisition of their territory by force, such a book should be written. It is an appeal to men of means to think of missions as a business enterprise in its character and conduct. It is " big business " in very truth. For consider the missionary objective. The Christian aim is so far-reaching and the problems so intricate as to demand that means of accomplishment be rationally organized. In homelands, enfeebled old communities must be helped, new life fostered in pioneering communities, foreign populations Christianized, social order in great cities organized on Christian principles; in foreign fields, the Christian message must be carried to primitive peoples with crude and coarse religions, to peoples of ancient and living and highly developed religions, to peoples professing a religion arrested in development, to peoples professing a degenerate Christian faith. It is evident that each type of service demands its own methods, requires missionaries specially equipped, and calls for organizations with special aims. Surely an enterprise of such proportions demands a thorough knowledge of specific fields, a just estimate of the religion whose adherents are to be won, a wise mode of attack, and agencies adequate to carry the attack to victory.

It is not strange that after a century of experimenting, the Christian church has come to think of its task in terms of a stupendous business enterprise. It has created Societies or Boards, whose secretaries are statesmen and executives of commanding ability, whose treasurers have acknowledged business prudence and sagacity, whose offices are maintained in strategic centers and provided with a clerical force sufficient to transact the detailed and multiform business that touches every local church and reaches to obscure villages in distant lands. The business of the Boards is to study missionary problems in a most comprehensive manner, to keep in touch with national movements in contemporary his-

tory, to explore new fields of work, to plan the most effective and most economical method of operation, to transport and support missionaries, to secure suitable property for residences and schools and hospitals, to maintain communication with workers by correspondence and by personal visits, to provide for communication between missionaries on the field, to create and maintain missionary interest in the home churches by literature and by personal contact with missionaries, to recruit new missionaries and collect funds. Certainly, such activities deserve the name business, so that the title, "*The Business of Missions,*" is not a misnomer. No pastor can render a better service in missionary education than to carry to his congregation the material of this book. The urgency of the need will evoke sympathetic response, the bigness of the enterprise will challenge the will.

MILTON G. EVANS.

Nineteenth Century Evolution and After: A Study of Personal Forces Affecting the Social Process, in the Light of the Life-Sciences and Religion. MARSHALL DAWSON. New York. The Macmillan Company. 1923. Pp. xi, 145. $1.50.

IN this volume we have an unusual combination of the idea that the Bible is in some real sense a formal authority with the idea that the essentials of the theory of evolution are wholly tenable. In this respect the author reminds us rather of discussions of a generation ago than of the usual treatment at the present time. It is urged that there is "no necessary conflict" between the evolutionary account of man's origin and the Biblical account (p. 1). The reader familiar with the literary history of the Bible is likely to feel, however, that the writer of this volume has taken too lightly the meaning of the Old Testament, particularly in reference to the history of the origin of the world. For this reason careful students will be inclined to think that the Biblical foundation which Mr. Dawson uses is inadequate for the structure which he erects. At the same time it is to be recognized that the author has read widely, as his references to authorities show, and that he fails to persuade because he has read much rather than thought deeply on the problems which his subject involves.

One of the interesting elements of the work is its distinction between what the author regards as the nineteenth-century evolution and the idea of evolution which the twentieth century is considering. He urges (p. 31) that "the twentieth century is beginning to discover that evolution is a reversible process, and that if man is to survive he must deserve to survive." This idea recurs frequently in varied forms. The conclusion is that evolution will reach its proper goal only through a thorough application of the teachings which are spread upon the pages of the Bible. One

feels that the weakness of this presentation is the author's inadequate analysis and estimate of either the Bible or of the essentials of evolutionary theory.

It is perhaps easier to understand the work and to feel its significance if one pauses to consider the style in which it is written. The pages abound in rhetorical figures of almost endless variety. Now, rhetoric is always welcome even in a historical discussion if it is kept within proper limits and the reader is aware at once when language is to be taken figuratively and when it is to be taken as historical or scientific statement. The wealth, or poverty, of this style in Mr. Dawson's pages may be seen from the following beginning of a paragraph on page 68:

> The nineteenth-century theory of evolution offers the human race something for nothing. It is a free escalator. Twentieth-century science points out, in fine print, however, and not in its philosophical conclusions for popular reading, that this free escalator broke down in the vicinity of universal barbarism, some 25,000 years or more ago.

As a whole the volume is rather racy reading and is worth while for recreation if not otherwise, whether the reader is impressed with the author's presentation of a really difficult problem, or not, and even though there may be no inclination to take up the volume a second time unless it be for the same purpose as its first reading probably serves.

FRANK GRANT LEWIS.

Christianity and the Religions of the World. ALBERT SCHWEITZER. New York. George H. Doran Company.

THE problem of all religion is how to be in the world and yet not of the world. This is the problem to which Christianity gives itself with others. The answers to this problem by the great religions are what Schweitzer considers in this book, a little book, of great comprehension and amazing insights. The answer of Jesus Christ is for him the most, indeed the only satisfactory answer.

Christianity is essentially ethical and in its own unique way.

> We are to be ethical not in expectation of thereby fulfilling some purpose, but from inner necessity, so as to be children of God's spirit and in this world already to enter into his will.

It is as glad instruments of God's will in this imperfect world that we are called. Because Jesus avoids the utilitarian, he attains the absolute ethic. (Pages 30-35.)

World religions are to be measured by the ideals they stand for; and the question therefore is, How far does any religion produce permanent

and profound incentives to the *inward* perfecting of personality and to ethical activity? He finds the answers of the world religions unsatisfactory in almost every way. They counsel withdrawal from the confused play of unreality in which one need not have any part. He is to die to the world and his own life. He must destroy "the will to live." Asceticism and self-torture are aids to this. Christianity is essentially different. "The God of the Gospel of Jesus is living ethical Will, desiring to give my will a new direction." Brahmanism and Buddhism attain to

> an ethic in words only, but not to an ethic of deed. The Indian will tell you "Spirituality is not morality—that is, to become spiritual by merging into the divine is something apart . . . is above all ethic.

Christianity on the contrary should say that spirituality and morality are one and the same; and only through the most thoroughgoing morality the highest spirituality is attained.

The author contends that no religion can be definitely an ethical religion unless it is definitely monotheistic. His clean, clear insight into the essential of these religions ought to be decisive for any who have been thinking that Christianity is of a piece with the world religions, or is in any sense inferior to them. And as to the essential inwardness of Christianity and its definite ethical character here is the last word—the way to be in the world and yet not of it is to be the willing instrument of God's will in the world.

SPENSER B. MEESER.

The Spiritual Interpretation of Nature. PROF. J. Y. SIMPSON, M. A., D. S. C., F. R. S. E. New York. George H. Doran Company. Pp. 333.

PROF. SIMPSON, of Edinburgh, kinsman and namesake of the famous surgeon of a generation ago, has previously given the world a valuable treatise, widely read, on "Man and the Attainment of Immortality." This volume meets the demand of many men of today, who are open-minded and hospitable to all that is true in the science of the present, and who at the same time are anxious to know how the results of scientific research bear upon the spiritual verities. Professor Simpson is a student of biology, and his approach is from the angle of that important science. The author of this volume manifests a firm faith in the spiritual foundations; and not only regards them as secure from any harm the biological sciences can do, but believes, as did Henry Drummond, that they may happily be made to serve to illumine moral and religious truth.

In the first two chapters, which are respectively upon the subjects of "Knowledge and Faith" and "The Influence of Science upon Religious

Thought," Professor Simpson clearly points out the limitations of scientific knowledge on the one hand, and the aid that science has given and may give to the strengthening and refining of faith. The body of the book is taken up in interpreting " The Principles of Biology," " Evolution," " Natural Selection," " Variation," " Heredity " (both in its biological and its sociological aspects), " Environment," " The Directive Factor in Evolution," " Evolution and Creation," " Mental Evolution," " Evolution and Morality," " Evolution and Evil," " Science and Miracle," " Evolution and Immortality." Upon these latter themes, that have to do with the areas where science and spiritual experience appear to overlap, the author makes clear that a purely mechanical interpretation of nature is inadequate and rationally impossible.

There is not only a wealth of learning to delight one who reads this volume, but a spiritual insight that is assuring and refreshing. Professor Simpson boldly faces all established facts with the courage of one who like Matthew Arnold would " see life steadily and see it whole."

EDWARD B. POLLARD.

The Humanizing of Knowledge. JAMES HARVEY ROBINSON. New York. George H. Doran Company. 1923. Pp. ix, 117.

THIS small volume on so great a subject from the author of " Mind in the Making," naturally whets one's appetite from the start. The book's publication has its origin in the recent active opposition to certain accepted positions and findings of modern science. The author would have scientists and scientific societies no longer satisfy themselves by engaging in the search for facts and classifying their results, but broadcast their findings and make them an integral part of the education of the day. Science must be more missionary, if it would avoid such unfortunate popular clashes as it has experienced of late.

Mankind, thinks Professor Robinson, is strongly indifferent to scientific truth; they must be prodded into interest by the questioners and the seers—" the poets, religious leaders, moralists, story-tellers, philosophers, theologians, artists, scientists, inventors." These are the discoverers, the pointers-out—a " noble band of wonderers." The scientist, among the group of persistent wonderers and pointers-out, because of his cold interest in fact, apart from cherished beliefs, or personal emotions, tends to dehumanize knowledge. Who cares " whether there are a thousand or eighty thousand species of beetles "? What does it profit a man to " describe the marriage customs of the Todas "? Yet all this sort is a large part of modern science. " Experimental science is tireless fumbling

and groping, or the laborious discrimination and comparison of detail." Professor Robinson raises the question, "How then have scientific discoveries become a matter of general concern?" In three ways chiefly: First, some of the generalizations of science have been so startling and impressive as to force the layman to take notice. Second, the inventor and engineer have made scientific discoveries of great practical and pecuniary interest. Third, scientific investigation has entered the realm of man's own nature, origin, history, habits, and institutions—some of the results being revolutionary in their implications. In the light of these facts, the author pertinently asks,

> Do we not urgently need a new type of wonderer and pointer-out, whose curiosity shall be excited by this strange and perturbing emergency in which we find ourselves, and who shall set himself to discover and indicate to his busy and timid fellow creatures a possible way out?

The so-called conflict between science and religion will continue, unless scientific knowledge penetrates into our general education. Science must then be humanized. But how? One of the reasons why science has become dehumanized is the fragmentary, divided character of it, due to the fact of specialization in limited areas. There must be a synthesizing of knowledge. Specialists may be shamefully uneducated. So long as science is broken up into fragments and is irrelevant to our deeper lives, science will not grip the masses. "Personally I have reached the conclusion," says the author, "after many years of teaching that one should choose for instruction, whether one be dealing with young or old, *some phases of human interest rather than some field of scientific investigation.*" Not many are interested in isolated facts of any kind, "but all of us are open to the effects of such knowledge as gets under our skin."

How is scientific knowledge to be democratized? is the final question Professor Robinson raises. Can scientific knowledge be made popular? The popularizer of knowledge is not, as a rule, popular in learned circles; and yet the average scientific book is impossible reading for the average layman. "Like the lovers in Dante's Commedia, the simple inquirer is likely to read no further that day." A new literary ambition, on the part of the scientist to make himself understood, is highly desirable, if scientific knowledge is to be popularized; and the bearings of new knowledge upon the reader's thought and conduct may be wisely suggested. "The story form is very congenial to the human mind, and the logic of a narration or tale is always the best and surest form of appeal." Scientific books are too bulky. "To produce *good, little* books easy to slip into one's pocket or bag, would require a sort of red revolution among both authors and publishers," but the author thinks the revolution might be worth while. Pro-

fessor Robinson is unduly pessimistic, we fear, as to the possibility of making our institutions of learning directly instrumental in democratizing knowledge. We believe that process is going on in the schools and colleges, even if slowly. There must be, however, a greater missionary zeal on the part of the teachers in the institutions of learning, not only to instruct the generation whose representatives are within their walls, but the generation that is constantly being left behind by the advance of science, with which science tends to clash.

Professor Robinson has given us a suggestive, readable volume on a practically vital theme.

EDWARD B. POLLARD.

Conservatism, Radicalism, and Scientific Method. An Essay on Social Attitudes. A. B. WOLFE, Professor of Economics, Ohio State University. New York. Macmillan Company. 1923. Pp. xiv, 354.

THIS book is the outcome of the author's experience as a teacher of sociology in the University of Texas. As might be inferred from the title, it consists of two distinct, though closely related parts. Eight chapters are given to Conservatism and Radicalism, their nature, motivation, and methods; followed by four chapters on the scientific method and its application to social problems.

Probably few thoughtful readers will seriously dissent from the analysis of the conservative and radical elements of social life, though if one is either a pronounced conservative or a thoroughgoing radical he will meet with more than a few things that will make him wince. He will wince because they are so evidently true, and the truth is so dispassionately stated as to make its recognition inevitable. The only criticism one feels inclined to make of this part of the book is, that while the author has done his work with thoroughness and impartiality, his exposition is somewhat diffuse, and at times tiresome in its minuteness.

It is with the author's discussion of scientific method and its applications that many readers will take issue. "Science . . . is deterministic—must be so. No one who does not become a thoroughgoing determinist can ever completely acquire the scientific attitude" (p. 216). The author has previously had a good deal to say about dogmatism, and has said it well, but here he falls into the fault that he has so emphatically reprehended. One cannot be a true scientist, unless he adopts a theory of the universe that, as a matter of fact, a large body of scientists reject! The determinist would excommunicate from his scientific church all who refuse to accept determinism, on the ground that they are heretics! The dogmatism of science and the dogmatism of religion look suspiciously like

twin brothers. The author goes on to say that true scientific method "leaves no place . . . for the time-honored idea of the freedom of the will." And he has the courage of his logic, so he adds that there is no room for "personalistic praise-and-blame attitudes" or "moral responsibility" or "moral desert." Of course not, if there is no freedom of will, if nothing happens except as an effect of a complex of causes.

This disposes of ethics altogether, except as conduct is socially desirable or undesirable; nevertheless the author labors to establish what he calls "scientific ethics." Happiness must be conceived as the chief end of man, only "happiness" must be socially defined—the happiness of the individual is increased in proportion as he cooperates with others to secure their happiness also. This is the truth in "altruism," for which in any other sense the author expresses much contempt. He will not have it that there really can be any such thing as "self-sacrifice"; although he concedes toward the close of his argument, that scientific ethics and Christian ethics are at one at many points. Believers in Christian ethics will not place too high a value on that reluctant concession—there is really no common ground between Christian ethics and what this book declares are the only "scientific ethics."

Yet after all this, the author declares it as his conviction that "the world needs to be converted to Christianity almost as much as it does to science," explaining that what he means by "Christianity" is "the human ethics of Jesus." Our conviction on finishing the book was that the author's thinking needs some clarifying before he can hope to convince others—or if not his thought, certainly his expression of it.

HENRY C. VEDDER.

Religion Since the Reformation. Eight Lectures Preached before the University of Oxford in the year 1922, on the Foundation of the Rev. John Bampton, M. A., Canon of Salisbury. LEIGHTON PULLAN, D. D., Fellow and Tutor of St. John Baptist's College, Oxford. Oxford. Clarendon Press. 1923. Pp. xvi, 291.

MANY important books have been published under the general title of "The Bampton Lectures," and this deserves an honorable place in the series. The volume does not attempt a full and connected history of religion during the last four centuries—an impossible task in a single volume of this size—but a review and illuminating comment. The titles of the lectures will give an adequate notion of the contents: I. The Counter-Reformation and the Doctrine of Grace; II. Religion in Great Britain from 1550 to 1689; III. Continental Protestantism from 1520 to 1700; IV. The Roman Catholic Church from 1700 to 1854; V. Re-

ligion in Great Britain and America from 1689 to 1815; VI. Aspects of Lutheranism and Calvinism since 1700; VII. The Eastern Orthodox Church; VIII. Aspects of Christian Thought since 1815.

Doctor Pullan shows himself to be a well-informed historical scholar, for the most part open-minded, but occasionally too much under the influence of the Church of England ideas to form a just judgment of anything outside of that communion. He is, for example, more tolerant of Roman Catholicism (exclusive of the Pope) than of Methodism, and his hostility to the *Aufklärung* manifestly keeps him from due appreciation of what that movement accomplished. He has little spiritual affinity for Pietism and his treatment of that movement is unsatisfactory. But within his limitations he is purposefully just and generally judicious, so that the book may be commended to those who are looking for a useful summary of the period and subjects covered.

HENRY C. VEDDER.

The Revolt of Youth. STANLEY HIGH. New York. The Abingdon Press. 1923.

THIS small book is very readable. It is an intellectual and moral tonic. The serious difficulties of these days, the problems that arise out of material prosperity, the selfish love of control, international prejudices and the hardening of the intellectual arteries of the leaders, are not disregarded. But the manifest spirit of youth is here interpreted as the solution of the iniquitous practises of the past and the promise of the dawn of a new era in world-wide relationships.

Illustrations are gathered from many quarters of the earth. Student life and thought the world over is laid under tribute. The optimistic outlook of the writer is found on every page and is always justified by the facts of the case. One illustration, taken at random, is ample to indicate the tone of the material presented. When last winter Mr. Osaki, the most progressive of the Japanese statesmen, introduced a drastic disarmament resolution in the Imperial Parliament, it was voted down nine to one. When he carried the same resolution to the Imperial University, there it was sustained nine to one. It is no wonder the author is not looking to the politicians or even to the trained ecclesiasts to bring in the kingdom of love and light, but to the youth of the land, who are breaking away from the old traditions and are venturing a wider interpretation of Christian principles than the usual. This is a volume every minister should read.

I. G. MATTHEWS.

The Minister and His Parish. HENRY WILDER FOOTE. New York. The Macmillan Company. 1923. Pp. 179.

The Minister's Every-day Life. LLOYD C. DOUGLAS. New York. Charles Scribner's Sons. 1924. Pp. 220.

GOOD books on "pastoral theology" have been rare of late since there has been little effort to correlate the newer sciences of sociology, psychology, and the new pedagogy with ecclesiology, church administration, and pastoral service. Both of the authors of the respective volumes before us show signs of acquaintance with the modern learning, but we still need a thoroughgoing application of it to the varied fields of modern church activities.

Professor Foote has given us the result of his work with classes in the Harvard Divinity School. He discusses with much sanity such elemental matters as the Call and Settlement of the Minister, his Rights and Duties. The chapter on "The Ethics of the Ministerial Profession" is exceptionally good. Such practical matters as church organizations, parish records, finance, advertising, etc., are helpfully presented. The volume closes with a discussion of the liberty of the pulpit. Laymen as well as ministers will be benefited by reading this book.

Many will remember the wise, and at times witty, articles of Mr. Lloyd in the *Christian Century*, dealing with a number of pastoral problems. These and other kindred discussions compose "The Minister's Every-day Life." Beginning with "The Ministry as a Profession," the author presents helpfully his views of "The Pastoral Relationship," of "Visiting the Sick," and kindred topics. "Earth to Earth," and "For Better, For Worse" will be found suggestive to those who have found funerals and marriages among the most delicate and difficult of the tasks of the minister. Some little discussed topics such as "The Minister's Mail" and "The Minister's Library" are treated. The closing chapter on "Sermon-making" contains pithy suggestions. Indeed, the entire volume is replete with pointed common-sense, expressed in a fresh and breezy way.

EDWARD B. POLLARD.

The Art of Preaching in the Light of Its History. EDWIN CHARLES DARGAN. New York. George H. Doran Company. 1922. Pp. 247.

DOCTOR DARGAN has been a diligent student of the science, the art, and the history of preaching, and was formerly professor of Homiletics in the Southern Baptist Theological Seminary. His "History of Preaching," in two volumes, is one of the very best and most elaborate treatises on that

subject in English. The present volume is not a history of preaching, but a history of homiletics. There was nothing available on that subject, and Doctor Dargan has undertaken to supply the need in the work before us; and he has done the task well. Beginning with the Biblical and classical bases of preaching as an art, the author surveys all the more important efforts made to describe and promote the correct theory of Christian preaching, through the Christian centuries, by the many teachers of preachers.

Doctor Dargan's ample learning and wide acquaintance with the field he surveys, have enabled him to give the students of preaching a valuable and readable volume. One notices that the treatment is largely from the view-point of men, and their ideals of preaching as disclosed in their books. Historical and thought movements that affected the theory and method of preaching at various periods, are not always so clearly traced as some might ask. Possibly there is lack of proportion at times discernible—as where Schleiermacher's influence is dismissed with an indefinite reference in one sentence—but here the personal equation and the purposes of the author must be considered. The influence of Charles Simeon upon the later generation of English preachers of the eighteenth century is not noticed. It is manifestly impossible, and doubtless would have been tiresome had the author undertaken to mention and evaluate every good book upon homiletics that has been printed. Some among modern works quite as valuable as many of those mentioned have been omitted—such, for example, as Burton's "Yale Lectures" (not in the Sage Foundation), Fisk's "Manual on Preaching," Breed's "Preparing to Preach," Hoyt's "The Preacher," Charles Cuthbert Hall's "Qualifications for Ministerial Power," Slattery's "Present-day Preaching," Quayle's "Pastor-Preacher," Ezekiel G. Robinson's "Yale Lectures," Jefferson's "Preacher as Prophet," Storr's "Preaching Without Notes," Behrends' "The Philosophy of Preaching," Armitage's "Preaching, Its Ideals and Inner Life," and others.

But such omissions are of quite minor consequence in a field so wide and rich. Students of homiletics owe a debt of gratitude to Professor Dargan for meeting a desideratum of long standing, and meeting it so well.

EDWARD B. POLLARD.

Psychology and Preaching. CHARLES S. GARDNER. New York. The Macmillan Company. Pp. 389. Price, $1.50.

THIS volume from Professor Gardner first appeared eight years ago in a more expensive edition. The work is now made available to a larger

circle of ministers who would like to understand some of the more important contributions modern psychology has to make to the art of preaching. Beginning with " General Controls of Conduct," such as reflexes, instincts, impulses, etc., the author discusses with ability and clearness Mental Images, Mental Systems, Feeling, Sentiments and Ideals, Belief, Attention, Voluntary Action, Suggestion, Assemblies, Mental Epidemics, Occupational Types, and The Modern Mind.

Scouting and Religion. Rev. C. A. Guy, M. A. New York. The Macmillan Company. Pp. 86.

This little book is somewhat different from others of similar title, as for example Norman Richardson's " The Boy Scout Movement Applied to the Church " or Arthur E. Roberts' " Boy Scouts and Religious Education." The volume before us is a series of helpful talks to Scouts upon things in which they are interested, approached from a religious angle. It will be suggestive to those who address boys, and would be an appropriate gift to a Boy Scout, or as a prize to any wide-awake, serious-minded lad.

A Church Service Book. Rev. S. Arthur Devan. New York. The Macmillan Company. Pp. 181. Price, $1.50.

There was need for such a hand-book as this, for those non-liturgical churches that have felt the need of something better in worship-forms than the bare inheritances from the Puritan simplicity of the past three centuries. Mr. Devan has done well what he has undertaken, and his little volume will no doubt prove helpful by way of actual forms prepared, or by way of suggestion to leaders of worship. Forms are given for an entire quarter, thirteen Sundays. Special services for seasons are included, such as Easter, Christmas, Baptism, Dedication of Infants, Lord's Supper, the Marriage Ceremony, Funerals; and a number of general prayers and prayers for special occasions, complete the volume.

Tolerance. Phillips Brooks. New York. E. P. Dutton & Co. Pp. 111. Price, $1.00.

This is a new edition of two able lectures by the great-hearted preacher delivered to students of several divinity schools. President Nicholas Murray Butler writes a timely introduction in which he indicates the need for such a discussion today, when party spirit runs high and organized groups in Church and State are in serious danger of becoming un-American and unchristian toward other groups of their fellows.